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THE GREAT PYRAMID OF JEEZEH IN EGYPT.

BY WILLIAM OXLEY.

XI.

Perceiving the Supreme Soul in all Beings;
 And all Beings in the Supreme Soul:
 In offering his own Soul in sacrifice,
 Man identifies himself with the Being,
 Who shineth in His own Splendour.—*Manu.*



South-East View of the Great Pyramid and Sphinx as they now are. (From a Photograph.)

The Mansion of Osiris is the title of the Book now under notice, which contains the history of the spirit of the departed one, from its flight from the earthly tenement, until it arrives at its home where it is welcomed and becomes like unto the Great Lord whose name he bears, and receiving the Crown of Life, he enters into his Rest.

Before progressing to the final glorious place of the West, or Elysium, the disembodied spirit has to undergo a series of terrific ordeals, confronted at every step by the Gatekeepers of the various Entrances, who allow none to pass without a knowledge of the name of those who keep watch over the Gates.

These were represented and externalised in the "Mysteries" of the ancient Sacred Brotherhoods, by the 7 trials which the neophyte must undergo, before being fully initiated into the Secrets pertaining to the higher degrees. Having successfully resisted the trials and temptations, the neophyte was pronounced worthy, and received a crown which enabled him to attain to the rank of a hierophant. The remains of this ancient system are still to be found in modern Freemasonry, and which, of course, are well known to those who have graduated through the various degrees pertaining to Masonry. Giving the names to the Guardians of the Entrances answers to "giving the passwords" before admission is gained. But, I may here add, English or modern Freemasonry knows nothing of the terrible ordeal that Initiates into the mysteries of ancient systems had to undergo. It meant exposure to the most seductive enchantments, as well as subjection to the most terrible trials of physical endurance, and even of intellectual attainments, which could only be acquired by years of study and ascetic tortures, and to which the initiation into modern mystic Societies or Brotherhoods affords no parallel. Woe betide the one who, having commenced, failed to pass through the ordeal. If the his-

tory of these unhappy, failing, or rejected ones could be written, the reader would stand aghast and be thankful that he may now attain to a state of knowledge of physical and spiritual things, without having to be subject to such a fearful ordeal as was the lot of those who had to subjugate the passions of their outer nature by such means as were employed in the ancient times.

Unquestionably, these scenes were enacted, and those experiences were undergone in the time of the decline of spiritual perception, and came into vogue on account of *literalising* what was purely spiritual in its origin and delivery; precisely in the same manner that ascetism, monkery, celibacy, and all that characterised the Dark Ages of Christendom, were rampant during the dreary time of their continuance. Under the erroneous impression that a purer worship could be offered to God by a withdrawal from secular pursuits, and the entire subjection of the physical nature by vigils, prayers, self-denials, and self-inflicted tortures, men and women in those times fancied they could make themselves acceptable to the Almighty, and by a voluntary suffering in the bodily life, save themselves from suffering in the next. Although the extremes of that day are now avoided, yet the same spirit still survives, and will not be eradicated until it is seen that the service of God and the service of man are identical.

As yet, in all religious systems, more or less of that which is best understood by "fetishism" is prevalent; which is, a slavish fear, grounded in ignorance of the relationship existing between the Great First Cause and embodied man, consequently "propitiation" is offered in some form or other, so as to cause the Almighty to look with favour upon His creatures. But the times of this ignorance are rapidly passing away and the revelations that are now being so abundantly vouchsafed, as to the true nature of spirit life, are dissipating the clouds that have for so many ages beclouded the human intellect, and the beams from the Great Spiritual Sun are now beginning to shed forth a radiancy that enlightens the intellect and gladdens the heart of Humanity.

It was the portrayal of mental and spiritual conflict, in the vivid and graphic scenes delineated in the Sacred Scriptures of the Egyptians, or, the experiences of the human spirit atom while in contact with matter, acting through the delusive appearances of the senses while encased in flesh,—that afterwards, in time, came to be literalised; much in the same way that animal, and even human, holocausts came to be substituted for what was intended to be none other than the subjugation and placing in right order, the principles within the human organisms, which those various forms of vegetable and animal life represented without: for just so long as untamed propensities and ill regulated desires exist within human beings, so long will the animal and noxious vegetable forms continue in existence, for one is the outbirth and living representation in objective form of the other. For instance, uncleanness of person and dwelling is productive of the generation of vermin, which have no existence where purity and cleanliness of mind and body are operative.

The same rule holds good throughout even the spirit-spheres, the outward surroundings of the home of the spirit will always be in accordance with its inner state as to the knowledge of the laws which pertain to the various spheres and states of the spirit-world. With this fact in view, much of the mystery pertaining to the ancient Records is dissipated, inasmuch as they "allegorise" these very states and experiences.

In the description of "The House or Mansion of Osiris," it will be seen that the number 7 and its multiples is the chief factor, thus, there are 7 Halls or Rooms, 7 Flights of Steps, 21 (3 times

7) Gates, and 7 Staircases, with 15 Entrances to the Mansion of Osiris in the Fields of Aahlu.

This number 7 was the most expressive and sacred in all ancient mysteries, inasmuch as that was the numeral which expressed the "creative function," and the stages comprised in the descent of the "atom" from its primal central mass, when it was thrown off from the Parent Sun as a "spark," until it became an individual with a consciousness of its own, by virtue of its contact with matter. This would be better understood by using the term "solidified," inasmuch as the substance called "matter" is nothing more nor less than spirit in a state of apparent fixedness or solidification for the time being:—*Spirit is life*, and even in the state men term Death, it is still Life, expressed in the varying metamorphoses through which it passes, preparing conditions for the coming and going of other atoms into the same states. The very constituent particles of a corpse are but the outward phenomenal expression manifesting the release of a multitude of atoms from the ruling power of the atomised or differentiated chief spirit entity, which held them together in physical life for the purpose of giving self-consciousness to that spirit-entity; and every particle or atom which formed a part of the human organism, energised and vitalised by the act of incorporation into such organism, became humanised thereby, and advanced another stage in its own cycle of being. This is the secret of the metamorphic doctrine of the ancients, who recognised that Life, or vitality in its myriad and universal forms, was the all in all, and that Death, or nihilism, formed no part of the Kosmos.

This numeral 7 was formed from one, the monad, which by evolution became *dual* = 3, forming the triad (geometrically expressed by the triangle), this added to the 4 (or the 2 in a further state of duality) made the mystic number 7. Or, in another form, it was the conjunction of 2 in the 3 states or degrees from the one source, which was present in all, even to the outermost or most external, the making, in mathematical value, the number 7.

The monad refers to the state in the past eternity, where the spirit is expressed by *one* form, and it is in the next stage of its descent that it undergoes the dividing process, which, when ultimised into earthly or mundane conditions, assumes the male and female human form. In Matt. xxii. 30, this truth is proclaimed, but, like all other allegories, is hard to be understood by the natural mind.

This conception of pure truth was elaborated into a system that even a human lifetime on the mundane earth would hardly suffice to master in all its ramifications, and certainly but few in Christendom are either circumstanced or fitted to enter upon the study of such a subject. To make the study of such a philosophy (for a philosophy, and that of the highest order, it undoubtedly is) attractive to "western" minds, it will have to be modified and presented in a different mode, and clothed in different language, so as to make it intelligible and adapted to the mental calibre of a caste of mind which is practical rather than contemplative and idealistic.

The term "Mansion of Osiris," veils a spiritual (not a natural) truth; for it symbolises the residence or shrine of the spirit, or the home from whence it came and to which it must return, viz., the Region of Light, illumined by the Central Sun, where the spirit sees in its own light clear and translucent, and where no darkness or ignorance is.

The book commences with a recital of the names of the 7 Halls of the Mansion. As "names" indicate "qualities," and halls or rooms states of reception, they refer to the states as to consciousness and possession of knowledge in regard to spiritual truth, and as these names are expressive of malific appearances, it means—that, viewed from the external, those states are witnessed in inverted order, and as a consequence, whatever is true and good is seen as false and evil, hence calls into action the power of the indwelling spirit, which must labour, combat, and overcome, for by this process it acquires individualisation and attains new powers whereby it enters upon new fields of experience.

The name written on the first Hall is Babble, and the name of its guardian Sut, Overthrower.

The name written on the second Hall is Destroyer, and the name of its guardian is Fire-face.

The name of the third Hall is Usaau, and the name of its guardian is Vigilant.

The name of the fourth Hall is Great Stopper of the Vain, and its guardian is Vigilant.

The name of the fifth Hall is Flame-face, and its guardian is Consumer.

The name of the sixth Hall is Stone-face, guarding the Heaven, and its guardian is Bring-face.

The name of the seventh Hall is Rejected, and the name of its guardian is Magnifier of words.

The vignettes represent these Guardians seated in the Halls, which are masked figures, veiled by animal-headed forms armed with swords, significant of the various qualities that characterise the external mind.

A Voice attends the spirit, who approaches and seeks admission (for no form is visible), and offering salutations to the Guardians, recounts the history of the Osiris, who, by his knowledge of the names of the Halls and Guardians, has the right of access; for—

"The Osiris adores the Lord of Light.

He adores what I do.

May the Osiris be made greater through Truth!

Raise your heads! pay ye attention!

Make way for your Lord!"

Divested of its allegorical clothing it refers to the spirit in the ascending scale, where it attains to a certain degree of knowledge, and comes into the memory of its past experiences.

As Horus, the spirit advances to, and passes through, the 21 Gates or Entrances of Elysium, the Abode of Osiris, which are guarded by Gods whose names are given, and which are styled the Gates of the Meek-hearted. Some of these guardians are in the masculine and some in the feminine form. Four things are enumerated by the spirit by which it is qualified to pass through. The first is the cleansing by water; the second, anointing with oil; the third, clothing with linen garments; and the fourth, the possession of a rod of wood;—recounting these as having been done, the response is, "Thou mayest go, for thou art purified."

"Hail, saith Horus, to the first Gate of the Meek-hearted! I have made a path. I know thee, I know thy name, the name of the guardian God. Victory is the name of the God who guards thee. I have washed in the waters of the Sun. I have oiled myself with the essence of Cedar. I have clothed myself in cloth of Linen. I hold a rod of Wood."

Response.—"Thou mayest go; thou art purified."

As Khem Horus, the spirit becomes a God; thus:—

"I have taken my crown, and thus crowned, I place myself on the throne of my father and divine predecessors. I have adored the place of the New Birth; my mouth speaks the truth. I came in the Boat of the Lady. The fragrance comes from the hair of pure spirits."

Response.—"Oh, the Osiris! thou hast come as ordered in Tatbo."

The next chapter is entitled the Commencement of the Gates of the House of Osiris in the Fields of Aahlu. These Entrances, together with the Guardians, are defined by names. They are 15 in number, with a vignette to each representing masked figures with animal and reptilinear head appendages, emblematical of the sensual and corporeal qualities pertaining to the human mind.

This number 15 is composed of the Pyramid numerals $3 \times 5 = 15$, and enfolds an arcana which requires volumes to elucidate, and yet without some understanding of that which it expresses, the Revelation (which it undoubtedly is) is an enigma. We have already spoken of the spiritual value of these numerals, but there is another application to "Humanity" as it is on the earth's surface, of which every human being is an embodiment. Passing, then, from the geometrical and mathematical to the living human form:—in its corporeal aspect it is composed of head, trunk, and limbs, which are the 3; in its sensual aspect, it is possessed of the five senses; and these are the 15 referred to, in the esoteric meaning of the truths revealed in this chapter. But these are only the outward or external representation in outer nature of what subsists in inner nature, and from which source their life is derived. In a still more interior aspect, these 15 Gates express the avenues in the descent of the human spirit from its primal state to the most external degree in the corporeal form, and from which the ascent commences, inasmuch as the "turning-point" is reached by earthly embodiment. The degrees of life outside humanity, expressed by animal, vegetable, and mineral forms, are derivable and sustained from the 2 degrees of human life named the sensual and corporeal, and consequently at death these forms are dissipated, inasmuch as immortality does not pertain to these individualized forms of life. Immortality is alone the prerogative of humanity.

The 3 refers to those degrees which the spirit always possessed and which it will never lose, and for the sake of definition I will name them:—1st, the inmost or *celestial*; 2nd, the intermediate or *spiritual*; and 3rd, the ultimate or *natural*. These are present and proper to the spirit in every sphere of subsistence and existence, for even in the divine sphere itself there is a *divine nature*. The 4th is an added state—viz., the *sensual*—and the 5th likewise, which is the *corporeal*; these 2 are only applicable to the embodied spirit while inhabiting a physical organism, and when it passes out of the body the sensual and corporeal are left behind with the body or corpse, and never again rejoin the spirit; for it is "clothed again" with other substances which have nothing in common with those that belong to the physical organism. There are other and still more interior meanings pertaining to the mysteries of these chapters, but I will not weary your readers by referring to them, as none but the *initiated* into the philosophy of spirit could understand them.

In speaking of houses, gates, and abodes, in the allegorical fashion of sacred writings, by which spiritual, angelic, and divine truths are revealed, your readers must only think of these as *symbols* of living forms and realities; hence, the terms gates and abodes, &c., apply to living spiritual forms who inhabit the spheres into which the spirit is ushered at the dissolution of the physical frame; and just as the symbol or representation refers, in appearance, to inert matter which forms the residence of the physical body on earth, even so, when the spirit emerges from the body it is confronted with living spiritual forms, which in reality are societies of spirits with which it comes in consociation in its progress through the cycle of its development into higher and more glorious states of being and existence.

These hints form a key to unlock the secrets of these ancient Scriptures; they reveal to the spirit, what phenomena teach in nature, and that, by the operation of the "Law of Opposites;" for, what could we know of light (in mundane conditions) were it not for darkness? What knowledge could be gained of heat, were it not for cold? and what could be experienced of life were it not for death?

As natural darkness is the outbirth and concomitant of spiritual ignorance, which is the resultant of life-consciousness in embodied

conditions, the spirit, looking through the avenue of the senses, sees spiritual beings and substances, distorted; hence the appearances of such are frightful and terrible, and to the outlook in this condition, all is vague, indistinct, and mysterious.

In support of this, I point to the history and development of the past and present religions of the world, and taking the Christian religion itself as an example, appeal to the consciousness of the mass. Is not the whole of the religious observances and doctrines of this system based upon the idea of rendering *service to a God*, who is to be propitiated by acts of obedience and worship, who is entreated to exert His power and manifest His mercy by delivering the supplicator from the scarcely less power of His great Rival (in plain English) the Devil? Hence come the "doctrines" of propitiation and mediation, with historical Saviours and personal Redeemers, the very life elements of the sacerdotalisms now in existence. But the life element of the various ecclesiasticisms is now being sapped, and withdrawn for the development and sustenance of the youngest and most beautiful Form about to be created, which, as yet, is but dimly perceived, even by the most advanced minds on earth; of this new Form of Life, I shall speak more fully in the succeeding chapter. If my words seem to have a scathing application, the spirit which animates them is not so; for I have only disrobed and laid bare the past and present spirit of the ecclesiastical body of earthly churches. All is in proper and divine order according to the immutable law of development in the realm of spirit as well as of nature, inasmuch as the past supplied conditions for the present, as the present does for the future.

When the human spirit is emancipated from the thralldom of the sensual and corporeal coverings which enshroud it while veiled in material substances, *all these appearances vanish and are left behind*, for they have neither part nor lot in the world into which it is ushered, when by the process of dissolution it disrobes itself, and enters the mansion prepared by and for it, and when it emerges into the next state of existence.

I must apologise for this discursion, but it seemed needful to elucidate the meaning of the mysterious verbiage used in the chapters of the Hermetic Books. It seems strange at first sight that the "Abode of Osiris" should be portrayed in such a manner, where the entrances are all so jealously guarded by what appear such terrible beings, and who seem to be placed there for the purpose of repelling rather than attracting.

It is unravelled by the understanding of the law to which I have referred. It is a portrayal of spirit-life and existence as *seen from the outside*, and represents the states of those who are in external conditions, and from this standpoint (as I have shown) they appear malific. Not so, however, when seen from within, for the spirit when passed beyond the outer gates and entering within the gates of the city, sees the forms all beautiful and glorious. Thus:—

"The first Gate is of the Mistress of Terror, Tall Walls:
The mistress who destroys the falsifiers,
Who stops all opposers and takes the robbers.
Its name is Length, its Guardian is Victory;
The creator (or numberer) of persons in all places.

"The second Gate is of the Mistress of Heaven,
Regent of Earth, and is the Destroyer;
Mistress of created beings, Producer of human forms;
Creator of all persons is its name.
Born of Pthah is the name of its Doorkeeper.

"The third Gate is of the Mistress of Altars;
Great One of Sacrifices is its name;
The delight of each god in passing to Abydos (birthplace of Osiris).
Subduer is the name of its Doorkeeper."

Passing on to—

"The eighth Gate is of the Inextinguishable Fire;
The burning preparatory to dissolution;
The hand which smites to kill the defenders.
Impassable, through terror of its roaring, is its name.
Protector of the Body (the eye) the name of its Doorkeeper."

And closes with—

"The fifteenth Gate is that of Souls of the Red-haired,
The form comes out in the night of working;
Created by the Sun: to the meek-hearted one
Is stretched out the arms at the moment he enters within.
It holds in judgment both the clothed and naked."

These allegorical "Gates" are living beings who form the societies into which the disembodied spirit passes; for in the world of spirits everything is living, and represents in living form the state of the spirit as to knowledge, wisdom, and intelligence, or their opposites. Thus as "Horus" (who sees from within to without), the exultant Spirit, says:—

"I came like the Sun, through the Gate of the Lintel!
I have made my way! I am Horus,
The defender of his father Osiris,
The son of Isis the issue of Osiris. Like the Sun,
I have come through the Gate of the Festival."

And the chorus from the Societies sounds,—

"Pure is the Osiris:
In the water of the Sun
He has washed his face,
In the day of the festival,
The commencement of the Year.
Before Osiris he stands, a wise spirit,
Crowned at the Festival, and wears the upper crown."

To those who can decipher, the drama of human existence on earth and the closing scene describing the disrobing, or putting off the outer shell, together with the rejoicing of the spirit in its new-found existence,—all this is clearly delineated in the above chapter, which is succeeded by a chapter of the 7 Staircases of the Mansion of Osiris, who dwells in the West, from whence the Gods (or dwellers therein) communicate with Earth.

The thought underlying these allegorical symbols is the *CONSCIOUSNESS pertaining to the inmost or divine degree of the spirit*, which, when opened, enabled its possessor to see *itself* in all, and all in itself. This thought was beautifully expressed by Krishna, in the majestic work which still forms the classic scriptures of India. Who this Krishna was, is now no longer a matter of doubt or speculation, for in the present year, 1879 A.D., He has made another advent to earth, and under the title of "Busiris the Ancient" distinctly affirms that He was the author of the work alluded to, viz., the Maha Bharata. Busiris is but the manifestation of the Great One, whose name is Secret, and from that state whose glorious realities no earthly language could depict and no mortal idea comprehend, He came forth as a Messenger, assumed the human form, and, while inhabiting that form, in moments of lucidity uttered forth and reduced to written form the message he was deputed to convey to mortals on earth. 5,000 years have passed since, as "an angel in disguise," He entered into the joys and sorrows, poverty and suffering, of earth-clad spirits, and having fulfilled His mission, He ascended to the sphere from whence He came, and again wings his flight to the earth, which was once His home in mortality, and, as the Champion of Rationality, inducts Reason on her rightful throne,—not the strumpet of a debased Sensualism and a grovelling Materialism, but announcing and heralding the advent of the beautiful form of the Dual Angel of Love and Wisdom, whose sway will be acknowledged by the intuitive faculty of humanity called Reason; and every creed, every doctrine, every assumption of "infallible" man-asserted truth, that will not stand the test of enlightened Reason, must go by the board, for nothing that cannot bear the light of pure Truth can ever enter into the inner sanctuary of the now rapidly approaching New Era and Dispensation. These are the recorded words of Krishna:—

"With this knowledge, O Son of man,
Into folly again thou shalt not fall;
For by it all creation in thyself thou shalt see,
And then the same in Me."

"He, who every creature, in himself beholds
And himself in all created things,
With mind enlightened, sees everywhere the same,
He, who everywhere, Me beholds,
And every thing, he sees in Me,
I forsake him not, and he forsakes not Me.
He who worships Me, as in all things present;
Unity with Me, he has obtained
Where'er he be, he is in Me, an enlightened man.
He a consummate devotee is, who sees
In happiness or pain, everywhere the same,
For to him, Identity of Mind, is plain."

The above quotation (slightly altered in form) coincides with the truths which are taught and revealed in the Sacred Book of Hermes; in fact, they are both from the same source, and inspired by the same mighty Intelligence, whom no mortal finite mind can name, inasmuch as "personality" forms no part of *that* glorified Society in the Heavens, from which these thoughts and ideas emanate.

The 7 Staircases of the House of Osiris are nothing more nor less than the avenues, composed of living spirits, through which the pure thoughts, emanating from the Central Heaven of Light, descend, and in their passage take on the manifestation (or colouring) partaking of the quality of the various Societies through which these thoughts pass, until arriving on the mortal plane, they become *inverted*, and what were truths in their origin become fallacies, or inverted truths, to those who view them from the external standpoint; thus, of the first staircase, or flight of steps,—

"Millions of Inverted Forms is its guardian's name;
Fire-Passer guards it, and written on it is 'Abuse.'"

Of the second it is recorded,

"Heart-Vexer is its guardian's name.
Fire-face guards it, and written on it is 'Destroyer.'"

And so on to the seventh,

"Hardest of Stone is its guardian's name,
One Word guards it, and written on it is 'Condemned.'"

How this ancient "prophecy" has been literally fulfilled in the history of the Family of Christendom, is only too well attested, and the rancorous spirit which has—if I must write the word—disgraced, and marked the conduct and attitude of the various sections into which it is divided towards each other, it were impossible for human language more faithfully to depict.

Next follows a chapter of the fourteen Abodes of Osiris, allegorised in the later ones by the natural phenomenon of the annual rise and inundation of the River Nile, which, while it fructifies, yet causes in its recession a deadly miasma.

The 153rd chapter, near the close of the series, is entitled: "How the House (of the Spirit) is built on the Earth." Anup thus addresses the Osiris who is building his house on earth, which is founded in Heliopolis (the Sun-world), and protected and girdled by Karu:—

"He, who dwells in Horus, hath planned it,
And given to it that which belongs to it,
Leading men thereto, and by their labours giving food."

Osiris speaks, and to the Gods surrounding, says:
Come ye, and behold the house now building,
And for this Spirit prepared!"

The book concludes with a chapter of the Non-corruption of the Body, which means the preservation of the individuality gained by the spirit through its earthly experiences, and, rejoicing in the knowledge and possession of a spiritual body, the resurrected spirit triumphs and speaks to its new clothing or body—thus:—

"Hail to Thee, Osiris, my Father!
Thy limbs are still with Thee:
To corruption and worms thou dost not turn—
The Eye of Shu will not decay away.
I am! I am! I live! I live! I grow! I grow!
I wake in peace, and corruption I shall not see.
To this, my body, no injury can accrue:
It neither wastes, nor yet is breathless—
In that land for ever and ever."

The above quotations are a few of the gems which are dispersed throughout these wondrous books, and when arranged in poetical form and arrayed in modern language, as undoubtedly they will be, they will be found to be a repertory of transcendent spiritual verities, as true now as in the age they were revealed; but in their present form, the truths they delineate are too deeply veiled in allegory, to be either attractive or understandable by ordinary minds. How far I may have been successful in explaining a small portion of the allegory, it is for your readers to determine; but that these Scriptures had a meaning to the ancient Egyptian Church and nation, more or less comprehensible by the initiated, is unquestionable, for they were inwrought into the very soul, and became the life of the sacerdotal and ecclesiastical body of that ancient people.

In my next, which will be the concluding chapter of the Pyramid series, I propose to treat of the Heaven of the Egyptians, as delineated by some ascended spirits who have been privileged to behold its glory; and to sum up a few of the leading axioms of the philosophy, and to delineate, in shadow, some of the characteristics which will distinguish the fifth Incoming Church, the culmination and crown of all that has preceded it, and which is (at least, to my perception) prophetically portrayed in the mystic symbolism of the Great Pyramid of Jeezeh.

Higher Broughton, Manchester.

(To be continued.)

DR. BABBITT'S WORK ON LIGHT AND COLOUR.*

"Study the Light; attempt the high; seek out the soul's bright path."—Bailey.

One of the grandest volumes which it has been our good fortune to look upon for many a day, has just been presented to us by the author. Dr. Babbitt's book is of a kind too abstruse to be readily comprehended by the non-specialist, and yet every page is full of suggestions to persons of ordinary intellectual acquirements. It does not all the while deal with the more abstract phases of natural phenomena, but it comes forth into the realm of the concrete, and treats in a very instructive manner of those most interesting of all phenomena which have come on the carpet for interrogation since the era of Modern Spiritualism commenced. Indeed, almost every familiar yet puzzling fact in nature is explained; but when the question of mental phenomena is introduced, the "Higher Vision" is rendered as rationally comprehensible as the ordinary results of the sense of sight, and clairvoyance, as a fact, receives a scientific demonstration.

The book is printed on paper of a blue tint,—the author thinks it is best for the eye, and also that it looks handsome. There is no mistaking his taste in this matter, and if his other details, when put to the test, succeed equally well, then he must have arrived at a perfect philosophy. The coloured plates are beautifully executed, and aid much in making the teachings of the volume clear. About 200 engravings look more than usually attractive, because of the fine paper on which they are printed. The binding is in keeping, and altogether we have a book which, while invaluable as to its contents, is a marvel of cheapness as an article of commerce.

This work will no doubt stir up a wholesome spirit of emulation, and make the investigation of the unseen forces at work in and around us a much more popular study; we are, indeed, on the threshold of a new scientific era of vast importance, and this work may be regarded as the first step of the upward gradient, leading to the grand Temple of Truth. At present our science, so-called, is most arrogant and superficially assumptive, and that of a negative kind. That Dr. Babbitt's work is the ultimate of the coming light, he would be the first to deny. It is a suggestive, not a final performance, and well as he has done already, we shall look with pleasant expectancy to the pen that has produced this present treatise for further teachings in the same direction.

We gladly avail ourselves of the author's defence of his own views in reply to a criticism of his book, which appeared in *Mind and Matter*, an American weekly paper, which was commenced at the beginning of the present year.

* The Principles of Light and Colour: including, among other things, the Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Finer Forces, together with Numerous Discoveries and practical Applications. Illustrated by 204 exquisite photo-engravings, besides four superb coloured plates printed on seven plates each. By Edwin D. Babbitt, New York. 576 pages, large 8vo., in handsomely ornamented bevelled boards, price £1. London: Sold at the Spiritual Institution, 15, Southampton Row, W.C.

It is a much more succinct and pointed presentation of the merits of the work than could be expected from a mind less acquainted with the subject, and we doubt not but our readers will appreciate it much more than any comments which could take the place of Dr. Babbitt's article, which is as follows:—

"CAN THE PRIMARY PRINCIPLES OF THINGS BE REACHED?"

"Dear General Roberts,—Your review of my 'Principles of Light and Colour' has started anew the above question. That work professes to answer the question in the affirmative—to trace matter back to its ultimate atoms and ethers, and to follow the ladder of forces up through greater and greater refinement until they culminate in spirit. If the so great-basic principles of things have been truly explained in their leading features, then all mankind should listen, for all phenomena in the universe must have relations thereto, and many of the present conceptions of matter and spirit must be changed. They should at least be thoroughly tested, for, in fact, what one thing in the world can be explained in its fundamental workings by the science of to-day, however marvellous this science may be in some of its external developments? Why does heat expand and disintegrate bodies? Why do cold and electricity contract? How does sunlight deposit carbon and other elements so beautifully in the whole vegetable world? Why do the red, orange, and yellow colours excite the blood and nerves, while the blue and violet cool and soothe them? What is heat? A thing, or a motion of something, or both? If a mere motion of something, as commonly supposed, then what produces this motion? What is electricity? A single fluid, according to Franklin, or two fluids, according to Dufay, or no fluid at all, but simply a vibration of polarized atoms? In the last case what polarized them or caused them to vibrate? What property in bodies makes some of them conductors, others non-conductors; some magnetic, others diamagnetic; some crystalline, others amorphous; some fluidic, others solid, &c? What is chemical force? Why does chemical affinity bring some bodies together with a tremendous explosion, while chemical repulsion dashes them asunder? Why does oxygen, whose leading colour in the spectrum is blue, tend to make all things red when combined with them? Why does potassium, whose ruling colour in its spectrum is red, tend to make other elements blue? How is it that the black substance, carbon, becomes seemingly as white as snow when combined with potassium, or sodium? Why can steel become a permanent magnet, and iron not? What is nerve force, a fluid, or the result of vibration of nerve, molecules, or what? How do the ganglia, the muscles, the other portions of life's machinery work? What is the philosophy of clairvoyance? Why is a person so much more powerful to control his forces while in a statuvolic condition than at other times? What is the difference between ordinary sleep and magnetic sleep? Why is the mind unusually keen in the latter and generally entirely stupid in the former? But these and a thousand other questions could be asked, and our scientific men in all departments of knowledge would simply have to maintain a stupid silence. Our medical men try to build their edifice without a foundation, and do not pretend that they have brought chemistry, materia medica or therapeutics to any exact science, and we know what havoc they have made in many cases with human life. Our clergymen, mental philosophers and philanthropists seem to be unaware as yet of the real chemistry of souls and bodies, and consequently make a slow work in saving them. Is it not of immense importance then, that we reach down to the primary laws of things so that we may build on eternal foundations?"

"My work, devoted to Light, Colour, and the Fine Forces, professes to deal with basic principles, and through them to furnish a solution of the foregoing questions as well as of hundreds of others. *Mind and Matter*, of Dec. 28, while speaking on the whole kindly of the work, and admitting that it 'has collected a vast amount of information of the highest practical utility and interest,' yet denies the possibility of dealing with basic principles, and uses the following language:

"So far as its gifted author has followed well determined and undisputed facts, in the treatment of his subject, he has left nothing that could be desired in that connection. He has carried his researches to the verge of the unknowable; but, not content with this, like Tyndall, Huxley and others, having exhausted the resources of science in the search for primary causes, Dr. Babbitt has gone forth on a sea of speculation. * * * Any attempt of mortal mind to solve the mystery of the primary principles or laws governing atomic existence and action, is infinitely more rash than to attempt to solve the mystery of organised individual life."

"Thus speaks *Mind and Matter*, and virtually lands us on the discouraging platform of the ancients, which declares that 'nothing can be known;' for unless we can reach primary principles nothing of a concrete nature can really be known. The ancients, however, asked a troublesome question in this connection, which was, 'Can it be known that nothing can be known?' But perhaps General Roberts has made rather a hasty expression in this matter, and certain I am that the few days he has had 'The Principles of Light and Colour' have been insufficient for him or anyone else to get at the real marrow of its teachings. A large work of nearly 600 pages, that has taken years of severe investigation and thought in connection with clairvoyant illumination and inspirational help, cannot be grasped as a whole, in its real spirit, short of several months, and this I presume General Roberts has not time to give it. The great fundamental principles which rule throughout the universe, of both material and spiritual things, are given in chapter first. These, I presume, will not be denied, as

the very same laws are shown to rule in forms, colours, sounds, motions—in language, music, art, logic; in fact, throughout the whole range of nature and man. Having thus shown that there is an absolute unity throughout the universe, including both matter and spirit, then, so far as basic principles are concerned, we may judge the invisible by the visible, the unknown by the known, and a whole by a part. We cannot see atoms, but we may know the main laws on which they work by knowing the laws on which all things work. We cannot see force, but we may know that there is something fluidic or outflowing in connection with all grades of force, from the fact that all styles of force in the visible world require fluidic action, just as a windmill requires wind, a water-wheel, water; a steam engine, gases; and animal life, blood and the life-fluids. So, then, we know there must be a fluid in connection with light or colour, or heat, or electricity, or chemical force, for the invisible is like the visible. In saying this I go counter to the scientific world, but I know my principle is immutable and founded on all facts, and even now the scientific world is coming over to me, for Professor Crookes has just demonstrated before the Royal Society that light is an actual substance, besides confirming several other of my discoveries. I have ascertained that light is both a substance and a principle, that is, it is an ether moving according to certain laws of vibration. In fact, I have collected the different colours on chemically prepared paper from pure sunlight, and its materiality can be proved in various ways. The same is true of electricity and all other styles of force. Force is impossible without momentum, momentum is impossible without motion and weight, and that which has weight must be a thing. So when scientists say that light, electricity, magnetism, chemical power, &c., are simple nonentities, mere conditions of matter, they not only violate very plain principles of logic, but build up a theory of the unknown, contrary to all principles of the known. Is this a sea of speculation? Is it not a rock of eternal principles? I challenge anyone to produce a fact in the whole known world to sustain the dynamic theory of force which, as defined by Tyndall, is 'an accident or condition of matter; namely, a motion of its ultimate particles,' and this without anything to sweep over these particles and give them motion. In the work I have shown repeatedly that spirit itself, which is the very primate or positive principle of force, cannot work excepting as connected with exquisite psychic or spiritual ethers, which ethers are a refined grade of matter, just as matter, on the other hand, cannot work excepting in connection with a spiritual principle. These subtle winds of force which sweep through everything as a vitalizing power, I call ethers. If these ethers, which are but streams of smaller atoms, glide through or around the larger atoms, they must produce certain effects of heat, cold, &c. There are but two styles of force in the world, namely, the expansive as in heat, and the contractive as in cold or electricity, the latter being itself but the finer grade of cold. Now suppose we should have a polarized line of atoms, what style of force could cause them to contract? There is only one style of continuous force in all nature, I may truly say, which is contractive in its character, and that consists of a vortex. Think as long as you please and you cannot find any other. These vortical lines of force must of course sweep through the middle of atoms in order to contract them and produce the effect of cold. There is more fact about this than speculation. Again, what kind of a movement will cause the atoms to expand on the law of heat except a spiral channel on the outside? No other continuous and progressive movement is conceivable that will swell outward in proportion as the motion is swift. I have shown how the great unimpeded motions of worlds are through elliptical spirals, and how, according to the principles of force, atomic spirals must be the same. I have shown how a spiral coil in electricity produces heat. By this constitution of atoms and ethers, we can see into a hundred mysteries heretofore unexplained. We can understand polar cohesion and lateral cohesion, and heat and cold and electricity, and a great number of mysteries in chemistry and even in human life. If a key will unlock so many doors in the mysterious temple of science, wouldn't we naturally say it was the correct key? Taking my atomic key, I was able to tell the law of motion required for each of the colours, and having ascertained that, I was able at once to determine what the chemical and healing potencies of substances must be by their colours. Then I took leading chemistries and medical works, and, aided by spectrum analysis, found they bore out my atomic theories in every case. I tested the same thing by the colours of sunlight. In this way I found I could build up a definite philosophy of chemistry and therapeutics. Can it be called a sea of speculation when I have adduced so many hundreds of facts to prove my points? I have produced over fifty facts to prove the laws of chemical affinity alone. How could I have made such a multitude of discoveries unless I had struck at least the great leading laws of atomic action, and thus gained a new key by which to unlock so many mysteries? Armed with my etherio-atomic key, I would often know without any experiments what must take place in certain combinations, and afterwards I would find my opinions entirely confirmed by the experiments of Faraday, or some other scientist, which shows that if they had understood the true philosophy of force, and of atomic action, they could have saved, in some cases, years of experimentation, and made a far more wonderful progress. Never, however, have I felt like building on a mere theory which has no facts or analogies of nature to support it, but have ever aimed to test principles by facts and facts themselves by principles. The philosophic-scientific method is a grade higher than the mere scientific method of to-day, which deals mainly with coarse ma-

terial elements. We must have intuition and deduction as well as induction before we can arrive at supreme truth.

"I have, however, made this letter too long. I trust you will not consider my method dogmatic because I express my convictions earnestly and positively. My best power is to crystallise facts into principles, and seeing these great leading laws of things as clear as lightning, I give them a decided shape, and use no uncertain words. In points where I am weak, I will try to be as humble as a child and look to others for help.

Wishing your paper much success in promulgating the high and grand truths connected with mind and matter, I remain yours truly,
"EDWIN D. BARBITT."
"Science Hall, N. Y."

GLIMPSES OF SPIRIT-LIFE.—XVII.

(Communicated to the Cardiff "Circle of Light.")

A little boy, a member of the circle, recently passed on to the spirit-world, and the following is a record of his experiences therein, given by those spirits under whose care and guidance he is. The communications are taken down in writing by an amanuensis, word for word as they fall from the lips of the medium, who is, at the time, entranced by the communicating spirit. The series commenced in No. 462, and all the numbers are yet to be had.

INTERPLANETARY SPHERES.

Our guide requested us to accompany him a little distance. Before us we beheld cities of dazzling brightness. The glory of the place was great, and we listened with delight to the sounds that were vibrating, causing harmonious conditions around us, and preparing us for our visit to these celestial homes. Here our hearts seemed to become absorbed in the Divine love and wisdom, and we seemed able to reach more into the great secret of the existence of the Eternal Creative Force. Some of the intelligences came to meet us, and spoke to us very kindly. We at length arrived at our destination. These homes appeared to be constructed of the finest stones and of those precious substances that attract around them beautiful influences. We met other beings, who appeared to be different from ourselves, and we were informed that they came from other planets. Looking forward a little distance, at the request of our guide, we beheld a beautiful avenue of glittering trees, and could perceive in the distance spirits from the other planets approaching. Their presence filled the atmosphere with music, the melodious sounds of which were grateful to our senses.

We observed a number of spirits, bright and exceedingly powerful, who had lived upon the earth at a very early date. These, our guide told us, were they who had imparted much light and wisdom to the ancient inhabitants of India and Egypt. They had lived long before the Mosaic dispensation. Their great mission had started on its course in India. They planted their temples where they could teach the people the truths they had acquired, and which they had gathered from a deep study of the different forces in nature. They also possessed a knowledge of spiritual manifestations. They at first met with a great deal of opposition, but the people soon accepted their truths, and some of them, in later years, deified them. Their teachings became distorted amongst most of the Eastern nations. They had had no doubts as to the reality of a future life, because the presence of unseen beings had been manifested amongst them. They had established schools, and those who were specially susceptible to nature's forces were kept free from influences which would have hindered the development of their powers. They became advanced in the knowledge of astronomy, and of the operation of spiritual laws, and gained experimental acquaintance with the occult forces which act so powerfully upon human beings. They were accustomed to illustrate their conception of Deity by pointing to the sun, as they believed that from the sun there proceeded a great force that acted powerfully upon the planet, and caused the production of vegetable and animal life and volition. These forces, said our guide, when gathered and drawn together, will produce marvellous manifestations. They were able to concentrate and bring these forces to a focus, and apply them in disintegrating and removing the coarser atoms that were pressing around their organisations. They would then become etherialised, and could at will transport themselves from one place to another. By this means also they became invisible at times to their friends, but would still be near them. In this state it was easy for them to pass into and out of closed apartments, because they had thrown off from their physical bodies the coarser elements, and had taken on substance finer than the substance of which the walls of those apartments were constructed. Our guide informed us that the accomplishment of this would require a gradual development of man's eternal powers.

We conversed with some of these, and found they were very anxious to gather all the facts we could impart relating to man's progress on the earth. After conversing with them for some time about the state of the earth and its inhabitants, they informed us that it was very different in their days. One very bright spirit, who had been listening to us attentively, said, "We sowed the seeds of earth's greatness; we nursed them, and developed them, and sent them out into the world to do their mighty work." All at once we were surprised by the introduction of other celestial beings, who were clothed in garments, not of earth, but those immortal and spotless garments which only the very advanced ones can wear. We felt the beautiful influence of their presence; they seemed to breathe upon us celestial fire and inspiration. They had come, we were given to understand, from another planet, and appeared to have great affinity with the inhabitants of this sphere. They listened eagerly to our conversation concerning the

inhabitants of earth, and seemed to breathe forth aspirations that greater and better times might come to the earth, and that those who dwell thereon might learn to live in the principle of universal love and happiness.

Our guide said, "Not many of earth's inhabitants draw inspiration from this sphere. The different individuals who dwell *physically* upon the earth, live *spiritually* in one or other of the various spheres which have been shown you. All depends upon the development of their spiritual faculties. Some dwell in the sphere of Love, and consequently are in affinity with those whom we saw in the sphere with Jesus." He promised to show us more, and instruct us further concerning the effect of influences from these sources upon individuals.

We passed on, and found a large gathering of angelic beings whose powers were immense. They had developed themselves, and had passed through the Love-sphere, and other elevating spheres. These were the brightest intelligences we had yet seen. They had combined the beautiful in art with the love-principle, and were therefore very powerful in the production of wonderful things. We gathered that they had lived on earth at a very early period. They had been reformers in their day, and powerfully influential in promoting the mental development and spiritual advancement of their own kindred.

We observed that in this sphere every form and every force was subservient to the will-power of these beings. They took a deep interest in the inhabitants of lower states, and sent messengers to instruct them in the everlasting truths. In these states we saw no children; those who dwell therein had progressed and become adepts in knowledge of the forces of nature before they could arrive at this celestial sphere. They were working in perfect harmony, each with the other, and with the spirits who visited them from other planets. They had acquired very great proficiency in the manipulation of the forces, and in bringing them to a focus, so as to create beautiful surroundings, and to shower good influences upon those who dwell in other spheres. Our guide said that some who dwell in this sphere had lived on the earth at a very remote period. He informed us that not only had the earth progressed, but the spirit-planet had progressed also. He related his experience in the spheres, which showed them to have been very different at that time from what they are at the present. When he left the earth to enter the spirit-world, that world was not so developed, harmonious, and pleasant to live in as the earth is at the present time. The spiritual forces, he said, progress, and become more suitable for organic life every day. At times he viewed with pleasure the different stages he had passed through, and observed that everyone who passes through these stages creates better conditions for those who follow. "I only wish," he continued, "you would go with me to those spheres where angels abide who have the keys of wisdom, love, and knowledge; who pour forth from their beneficent soul's inspiration and spiritual light, that irradiate the whole system with divine love. There dwell mighty angels, who have been governors of powerful dispensations in the world. After they had exerted their influence, and gathered together their followers, they then advanced to a higher state, so as to attract their followers with them. These mighty angels have acted wisely in working in this marvellous way. For instance, Osiris taught his adherents that they were to rest for a time, and he would come again and rule with greater power. None of these mighty angels come again to the earth until they have drawn or elevated their followers into a state wherein they attain the mastery of surrounding influences. After that period of time, they return to earth with other more powerful angels, and usher in new dispensations which are brighter and more advanced than the preceding one. As soon as the Christian dispensation is finished, the angels who have had control thereof will leave their sphere and enter higher ones. The Christians will awake, and it will be their resurrection morn."

We expressed a desire to visit these angelic powers. They replied, "You shall be admitted to their society after you have finished your mission. We shall, at a future time, take you there, so that you may convey all the information you can to the inhabitants of earth."

Our attention was here directed to what appeared to us as a vast mass of fire. Our guide told us not to be alarmed; that there was the dwelling-place of mighty intelligences, who had the rule of dispensations on other planets. He said, "The inhabitants of the planet Earth, and other planets, and of the spirit-planets around them, will one day become as great and powerful as those beings you have just seen." We expressed ourselves in reply, saying it would be a long time before this great change would come to pass. He replied, "Within man is the centre of innumerable forces; draw in the finest forces, then he will soon become a power. These inherent powers lie dormant in a great number of earth's inhabitants, and not until the mighty angel sounds the words for the Christ-dispensation to move, will these inner forces be used and developed to such power."

(To be continued.)

Cases of prophetic seership are abundant. A lady writes to say that she had visions of the progress and termination of the Eastern war, the deaths in Royal households, and the death of Louis Napoleon in South Africa.

* The reader must be careful not to misunderstand this. It points, I presume, to that awakening to a consciousness of the sad lack amongst them, as a body, of genuine spirituality that will be the precursor of a "resurrection" to a more advanced state of things.—A. J. S.

PROPHECY v. ASTROLOGY.

The question has arisen as to what changes may be expected to occur in this country during the next three years. I do not presume to answer this question fully, yet at the earnest solicitation of a few friends, and with the permission of the Editor, I will launch on the waves of the press an epitome of what has been my belief concerning this matter for several years. It has been said, "The heresy of to-day is the creed of to-morrow," and it is certain that questions are now openly discussed in the current literature of the day that five-and-twenty years ago would have been laid aside as atheistical.

In the MEDIUM for Oct. 18, 1878, Mr. W. J. Colville states that the year 1881 will be a most remarkable year. Also the MEDIUM for Jan. 10, 1879, again refers to that year as a notable one, in the article entitled "An Evening with Mother Shipton." The History of the Great Pyramid, given in the MEDIUM, has great significance and makes undoubted reference to the years 1881 and 1882 as being the commencement of a new era. In my little book called "Your Future Foretold," advertised in this paper, I mentioned March, 1881, as a time of famine, of pestilence, and of war; see p. 118. Let us briefly glance at the ominous signs which threaten such evil.

At the present time we find Saturn taking rapid strides in Aries, which rules England, Germany, Denmark, Syria, Naples, and Palestine, also Florence, Marseilles, Burgundy, Saragossa, &c. During the summer months of both this year and the next, Saturn is retrograde; in other words he retraces his steps—in one instance as far back as nine degrees in Aries—at which time he has greater power for evil than when direct. I mention Saturn particularly as being the instrument under the great Ruler of the Universe, of nearly all the evils that afflict humanity. The planet Jupiter will enter Aries in March, 1880, and will remain in close companionship with Saturn till April, 1881, but, owing to his familiarity with Saturn, his influence for good will be considerably weakened.

My words fail to express what I see in the womb of the future. I am unequal to the task of deciphering the portentous indications of the celestial messengers now laden with woe. It is not alone the great conjunction of Saturn and Jupiter in the fiery trigon that we have to fear, but their close approach to this earth, with Neptune and Herschel following in their train, the evil will be intensified; all four planets will be nearer the earth than they have been for eighteen hundred years past.

The general commercial depression is felt, more or less, by all classes of the community; yet, with it all, the funds higher than they have been since August, 1853. This speaks plainly of a want of confidence between man and man springing up amongst us. I am frequently asked when business is likely to improve. I answer to this, "Not till 1882." There are signs, also, of an epidemic which will, ere long, ravage our land. No sanitary arrangements will stay its progress; the Great First Cause can alone do that. Famine has already visited India and China, and England will not be exempt from this calamity. The scourge of war has committed sad havoc in other lands, and England's possessions will not remain uncontested. We have read with horror of dreadful conflagrations in Chicago, England is not secure from this catastrophe.

Let us regard for a moment our Church of to-day; with all our machinery for evangelisation, infidelity is on the increase. With the majority of people, their god is their belly. There is a society at work for the conversion of the Jews to Christianity, which has gained only six converts in twelve months, and those at a cost of upwards of £6,000 each. Religious institutions stand thick in our land; but matters grow worse and worse, though as yet nothing to what they will be as the close of this period approaches. The signs in the heavens also warn us that storms of unprecedented fury, such as shall cause the stoutest heart to quail for fear, shall break over us; and there shall be thunders, and lightning, and violent winds such as have never before visited our sea-encompassed land; the ocean shall be the scene of shipwrecks of unparalleled magnitude, and there shall be hailstorms of terrific fury; and in the midst of all this our forces on land and on sea shall be engaged in fierce conflicts. The democratic element is now gaining ground in the middle and lower classes; and this will produce riots that will bring desolation in many homes. All confidence will be destroyed, and selfishness reign predominant. Honesty will be the exception. Yet with all this, science will make rapid strides, and electricity will, as it were, spring at one bound from infancy to manhood. To give a brief summary of this answer, I may say, that this next three years will be a time of calamity such as we never yet have experienced, neither will be again after this climax is reached. See Matthew xxiv.

A New Dispensation will be inaugurated probably about the Vernal Equinox of the year 1882, when men will treat each other as brothers; peace and prosperity will universally reign, and the glory of the Lord will shine over the earth, like as the waters cover the sea. EDWIN CASSELL.

137, High Street, Watford, June, 1879.

THE PUBLICATION OF PREDICTIONS.

Dear Mr. Burns,—In your issue of the 20th ult., you mention that the "Prediction" therein published is selected from among a large number emanating from different mediums. I think I am only expressing the wish of a majority of your readers in requesting you to give them all to the world in the pages of the MEDIUM, perhaps one in each number. We know there is a prevalent feeling that great changes are impending, and although in many cases the communicating spirits may make serious mistakes as to the meaning of what is foreshadowed to them, yet they may each catch some grain of truth to put forth in their

message, which may find its solution in after events; therefore I, for one, shall be glad to preserve them for reference, and I shall be glad if the knowledge of such an intention should cause some to be sent to you which might otherwise have remained in obscurity. In these days of luxury, self-indulgence, and vice, the more numerous the warning voices raised in a cry to repentance the better. May God purify our nation!—Believe me, yours truly,
 20, Delamere Crescent, W.
 GEORGINA HOUGHTON.

[Many vague allusions to the future come to us as mere references which are not fit for publication. The veil has not yet been sufficiently lifted, but if we mistake not, the time is at hand when flashes of light for the guidance of mankind in approaching troubles will be the most important and frequent "phenomena" of Spiritualism; the *cui bono* will then be evident to all who have eyes to see.—ED. M.]

MRS. ESPERANCE'S SEANCES.

On Monday evening, June 23, Mrs. Esperance held her usual weekly seance at 28, New Bridge Street, Newcastle-on-Tyne. This seance is held with the special object of obtaining pencil drawings in total darkness; but as success depends on so many conditions, over which the medium has no control, it is usual, when drawings cannot be obtained, to utilise the evening for other and equally as important purposes. The lady having been very unwell, there was no prospect of a drawing being obtained; the sitters were, therefore, requested to ask questions on any subject likely to interest the majority present, or if only interesting to the questioner, it was expected that nothing of a frivolous nature would be put, simply as testing the knowledge of the medium, or supposed spirits. The result was, that the seance was turned into one for obtaining medical advice, of which the following is a report:—

F. O.—In rheumatic fever, where is the seat of the disease?

Ans.—It is caused by a thickening of the synovial fluid, by too great abundance of uric acid in the blood. Brought on by draught or chill to the system.

F. O.—People often fancy they feel rheumatic pains where there are no joints, and that ought not to be the case if it were simply a thickening of the synovial fluid.

Ans.—Possibly. The nerves are sensitive throughout; but they will not feel it so, unless the pain is very severe in almost every part.

Mr. R. (of London, an entire stranger to the medium and all present).—I should like to have some information as to what is ailing me, and how I am to get quite well.

Ans.—Digestive organs, weak; liver, good, healthy action; heart, irregular; lungs, not so strong as they should be: result of impaired digestive organs; too rapid circulation of blood in the head; whole of nervous system weak. Require great care, good plain food, sour wine, no eggs, no fat, early hours, bracing atmosphere and gentle exercise, not too much company.

Mr. R.—On the whole, I think that what has been said is pretty correct.

Miss B.—Is it possible to obtain a portrait of my spirit-friend V.?

Ans.—I am afraid the atmospherical conditions will prevent any drawings, but I cannot say positively. There is too much electricity in the air; and this form of manifestation depends almost entirely upon atmospherical conditions. Dampness is certain to prevent it, and electricity almost certain.

Mr. B.—May I ask if you will do the same for me that you have done for Mr. R.?

Ans.—There is nothing of any consequence ailing this gentleman. He is not so strong as he might be, but that is the result of over-work and too little exercise. He requires strengthening food, tonics, not blood-making food. I cannot, however, say that I see him so plainly as I saw the first gentleman.

Mr. B.—I have been warned to take less exercise, as I have been affected down one side with a little numbness.

Mr. B. was requested to change seats, and sit next to the medium, and immediately he did so, Mrs. E.'s hand wrote for him:—

"Gather a bunch of nettles every morning, and beat your side, from your neck to your feet, before you dress; then step into a pan of strong salt water, and brush yourself well with a stiff flesh brush; then take a walk. If this numbness increases, get a doctor to give you a prescription containing strychnia, and take it regularly. Go to the seaside if possible. Take my warning, or in a few months it will be too late. Take quinine as a tonic; good food, not rich. You must have out-door exercise."

Mr. B.—That is similar to the advice that has already been given me.

Miss B.—Can you advise anything as to my health? I have sore throat and stiff neck—suffering from that now.

Ans.—First, do not sit up so late. Keep earlier hours, and take particular care to avoid damp feet. This you must always do, as you will always be subject to mild diphtheria; and the most effectual means of preventing this malady is by hardening the system by cold baths—sponge or sea bathing. Put a cold bandage on the throat, overlapped by flannel, and go to bed warmly covered up. Take a gargle of saltpetre and cold water.

Miss B.—Is there any danger of me having heart disease?

Ans.—Not the slightest. There is some slight functional derangement of the heart, arising from the tendency to diphtheria, but it is purely sympathetic; there is no disease. The bronchial tubes are affected.

Mr. K.—For some months my eyesight has been failing me: what would you advise?

Ans.—What kind of spirits do you use?

Mr. K.—A little whisky at nights.

Ans.—Then take no more. You may take ale—not much; but if you take spirits, take Hollands gin, or whisky with a drop of extract of juniper. It is caused by too much water in the system. Use cold water for the head and neck. Rub the back of the neck well with a coarse towel. If the eyes are tender, or ache, use a lotion of sugar of lead and rose water, and a little glycerine.

Mr. M.—At times I am troubled with giddiness.

Ans.—It is from want of outdoor exercise.

This concluded the seance, and most of the persons present expressed themselves as highly satisfied with the results.

In concluding, I may state that Mrs. Esperance may be consulted, free of charge, on Sundays, from 11 to 1 o'clock, at No. 11, Denmark Street, Gateshead. In cases where animal magnetism is likely to be of benefit, the patient will be treated by a gentleman who is regularly using magnetism for the cure of diseases, and who is always in attendance at the hours above named, and who also gives his services free of charge.

F. ORTHWAITE.

MR. TOWNS'S MEDIUMSHIP.

On Sunday evening, June 22nd, the chairman at the Spiritual Institution read from "Hafed" an account of the early life of Jesus, as there recorded. Mr. Towns, during his address, alluded, among other matters, to the restoring to life of a man who was travelling with a caravan. The case is described in "Hafed," but Mr. Towns was not cognisant of the fact. Mr. Jennison conducted Mr. Towns to a seat, and, under influence, commenced speaking in a foreign tongue. Another spirit, through Mr. Towns, commenced conversation with the spirit speaking through Mr. Jennison. Two young ladies in the meeting also commenced to speak in an unknown tongue. It was a most impressive meeting.

On Tuesday, June 24th, the weekly seance at the Spiritual Institution was opened by a reading from Dr. Babbitt's great work on "Light and Colour," showing the effect of the sun's rays in curing disease. Mr. Towns gave tests to all present, 22 persons, and was afterwards controlled by "Mother Shipton," who answered a question put to her respecting Roger Bacon, who, it was asserted, was the author of the last two lines of the celebrated prophecy attributed to Mother Shipton. She said she knew him in earth-life—during the 14th century. Does history record that they were contemporary? Mr. Towns, under influence, answered a number of questions put to him by Mr. F. Wilson. A lady who was present reports that Mr. Towns, while in the trance, instantly and correctly answered several mental questions which she put to the spirit.

J. KING, O.S.T.

PROGRESS AT THE PEAK.

To the Editor.—Dear Sir,—Our orthodox friends have had the pleasure, along with the Spiritualists of the district, of a combat on the open platform. If they are gratified at the result of the debate, doubtless our own friends are satisfied. A few months since, one of our blatant trumpeters prophesied that he was about to preach the "funeral sermon over a defunct Spiritualism;" and lo! after one or two random shots, he retires into that obscurity out of which it is a pity he ever emerged. He told his friends some months ago that "My time has to be devoted to worthier work," and immediately he began to write some scurrilous letters, expecting, I presume, by this means to effect his purposes, and thus find matter for the promised funeral oration. Unfortunate in his preliminary wanderings, he was led to the platform of a conjuring entertainment in order to gain, if possible, some little light. The conjurer, linked with the orthodox preacher, most assuredly should effect the purpose, and give the quietus to this awful heresy. Blackballing men's characters, and trying to hold them up to the gaze of the public through the columns of the local newspaper; trying to injure them in their trade and occupations, and thus put down Spiritualism, is just the line of argument which brought a host of rallying sympathy to the pioneers of all progressive principles in bygone times, and which will tend to the same results at the present, which a blind orthodox ignorance puts forward as a means of glorifying God and honouring the truth. The principles of Spiritualism never shone brighter in the district than they do to-day; and though our friend the Methodist Free Church local, aided and supplemented by a clique of bosom friends, has failed to put down this abomination, he has quietly retired from the public gaze, in order the more faithfully to devote his time to that "worthier work" which demanded so much of his divided attention some six months ago. He has found out that "fanning the flame" is the wrong way to put it out; and the estimation of his friends has become one of pity and sorrow. "Spiritualism is spreading—that's a fact; and the snubbings of orthodox Christians tend only to increase the inquiry" has become somewhat prophetic. We live in an age when intelligence cannot and won't be snubbed out nor snuffed out, and a calm reason will assert its principle and power to be heard. However much the arts of bigotry and ridicule may try to sway the emotions, reason and right will assert their prerogatives and demand a hearing. When our friend again emerges from his obscurity in order to preach the promised "funeral sermon" on Spiritualism, there will at least be a few present in order to act as attesting witnesses to the vitality of its principles. I am, in the bonds of anticipation, yours very truly,
 I. THORNSON.

ASHINGTON.—We had Miss Brown here on June 21st and 22nd, when she gave three addresses, all of which were received with the greatest enthusiasm. Everyone here is of opinion that she has made great progress, and when her family leaves this country all that have had the pleasure of hearing her, agree that her loss will be felt by the Cause. May Our Father grant a blessing on her labours wherever she may go.—THOMAS WILSON, June 24th.

PORTOBELLO, Co. DURHAM.—On Sunday morning, June 22, we met as usual at 11 o'clock. After a hymn, our sitting-places were indicated by knocks from the cabinet, as is usual. After we had sat a few minutes, four forms came out, one after the other. By raps on the wall we were signalled to sing, and while doing so there appeared a fully-developed form with a bell in its hand, which we all distinctly saw it ring. Any of our sitters will testify to the veracity of this statement.—JOSEPH SIMPSON, *Brown's Buildings*, June 25.

MANY of our readers (says a newspaper) will doubtless be curious to hear of the progress of the extraordinary case of trance at the London hospital. All attempts to arouse the patient completely failed, but a day or two after the experiments were discontinued she awoke and spoke to the attendant. She is, however, in a very delicate state, and lies in the "dangerous ward," suffering from aneurism of the aorta, an acute form of heart disease. Her case has excited the utmost interest, and it is stated that all the leading physicians and specialists in the metropolis have been to see her.

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Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, JULY 6.—Address, at 7.

TUESDAY, JULY 8.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, JULY 10.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JULY 11.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 4, 1879.

NOTES AND COMMENTS.

AUSTRALIA contributes considerably to our columns this week, at which we are well pleased. There will be in the future more inter-communication between this country and the colonies on spiritual matters. Spiritualism has a great work to do, and the time will come when the colonial believers may repay the mother country for early services by coming to her aid when her progressive life will be threatened by hereditary distempers. This country and her dependencies have hitherto operated on the selfish plane; but their spiritual duties must be looked forward to as a task that cannot be avoided.

INSTEAD of an interesting "Control" which we have in hand, we have occupied the space with the letter of Mr. Marcus, in corroboration of the Controls published in the MEDIUM, No. 465, February 28. What the future may bring to light respecting Ned Kelly remains to be seen; but at present the course of events substantiates the statements made through the medium to A.T.T.P., as recorded in the issue of this paper alluded to above.

THE sufferings attending spiritual development are touched upon in Mr. Oxley's "Pyramid" article this week. All who would progress spiritually must suffer now as then. Do not all suffer? And are we not all spiritual beings undergoing a probationary development? Our personal experience has been before the eyes of Spiritualists, and for an instructive reason. During these six years we have suffered as intensely as ever Neophyte did in Ancient Egypt, even to laying down life and taking it up again. But without these sufferings we could not have progressed in our work; and in looking back on our experience, we see that what were at the time evils may now be regarded as blessings. A similar result of experiences is given in "Glimpses" this week; and thus the past, the present, and the spirit-world all testify to the same truth.

We may remark that only two adverse critics have written in respect to the "Pyramid" articles—expressions innumerable being on the other side. There is a loud demand that Mr. Oxley allow his contributions to appear in book-form.

THERE will be another interesting meeting at the Spiritual Institution on Sunday evening. A visitor from America is expected. To commence at 7 o'clock.

MISS HUET, of Paris, is giving very good evidences of mediumship at the Spiritual Institution. English sitters get on with her very well. Her fee is moderate.

CARDIFF.—Mr. Morse has had another very successful visit to this town. He has spoken there several times every three months, for over a year, which speaks well for the esteem in which his services are held.

MR. J. W. FLETCHER announces the third course of lectures on the "Religion of Spiritualism," to be given every Sunday evening at Steinway Hall. Eminent vocalists will appear each evening. The subject for next Sunday is "Haunted Houses," to commence at 7 o'clock precisely.

MR. W. WALLACE, known as the Pioneer Medium, is now on a tour on the East Coast, and will call at Ipswich, Lowestoft, and Great Yarmouth, and would be glad to receive invitations to visit other places in that part of the country. Communications to be addressed to 329, Kentish Town Road, N.W.

MRS. LOUIE M. KERNS, of California, will be remembered as having visited this country a few years ago. She gave seances in Doughty Hall, and a sketch of her life, which was published in the MEDIUM. Her husband, Mr. Lowe, writes to say that they intended sailing from New York for this country on June 25. They may be expected in London very shortly.

TESTIMONY RESPECTING "HISTORICAL CONTROLS,"

FROM SOUTH AUSTRALIA.

IN the MEDIUM AND DAYBREAK of February 28, is a report of a seance held on the 11th of that month, reported and communicated by A. T. T. P., in which are two references to Australia. The first is a communication professing to come from Captain R— Y—, of the First Battalion of the Twenty-fourth Regiment, in which the Control states that he was connected with relations in South Australia. I made a number of inquiries privately as to the identity of the Control, but without success. I subsequently published the extract in a letter I wrote to the *South Australian Advertiser*, and asked for information respecting it, if such could be obtained, I giving the name subsequently, as found from the *Army List*, Captain Reg. Younghusband. No reply has, however, yet been received, identifying the Control in any way. I must say, however, that a portion of his communication has been corroborated, that stating that this was "the second annihilation the brave Twenty-fourth had suffered. It suffered one during the Punjab services, and the second annihilation, or rather that of the Battalion, took place the other day." A letter from Mr. W. Magill, late Lieutenant in the Twenty-fourth, appeared in the *Advertiser* in reply to mine, and gave particulars of the annihilation of the Regiment in the Punjab. Taking the date of the seance as correct, it is curious to notice how truly the account, fragmentary as it is, harmonises with the particulars subsequently obtained of the massacre of this Battalion at Isandhlwana, the first information of which appeared in the *London Times* of the date of the sitting.

The second reference to Australia, may be found in the message purporting to come from "Ned Kelly." This Control stated he was "a medical man and a bushranger." I am remarkably sceptical as to the medical man part of the story, but there is no doubt as to Ned Kelly being a bushranger. Curiously enough, this gentleman is, so far as the public know, still alive, and one district in the adjoining colony of Victoria is overrun with the police at a cost to the Government of some £2,000 a week, all engaged in endeavouring to capture him. He has in his gang three others, and not one of them has been heard of since February 9th, *two days before the seance was held*, when they "stuck up" the township of Jerilderie in New South Wales, just across the border, and robbed the bank there of some £2,000 in specie. It may possibly be that a quarrel ensued over the spoil, and that the leader of the gang was quietly disposed of. Time will possibly tell what truth, if any, there is in this part of the story reported by A. T. T. P.; at the present time its correctness is, to say the least, doubtful.

Spiritualism certainly ought to be exploded in Australia, for during the past few months we have had lots of "exposers" round. Somehow or other, these gentlemen do not seem to make much impression upon those who know anything whatever of the subject; and the only result of their performances is to create a greater interest in Spiritualism than before. The latest of these visitors was "Professor" Baldwin, who has been "exposing" the Eddy Brothers and Dr. Slade. The first night in Adelaide, he had a crowded house, but the attendances soon fell off, and latterly there might have been seen "a beggarly array of empty benches." His tricks were neatly done, but they were all remarkably simple, and as an "exposure" the thing was a fraud, as acknowledged even by those who are most bitterly opposed to Spiritualism. Now there is a good chance for some reliable physical and test medium to do good by paying us a visit. Won't some of them send particulars of terms?

MR. JOHN TYERMAN has safely returned to his home, the *Cuzco* arriving in Adelaide last Friday night, and sailing for Melbourne on Saturday afternoon. Unfortunately, I did not know this good servant of the Cause was on board until Monday, or I should certainly have paid him a visit. I have not heard yet of his reception in Melbourne, but I feel sure it would be a grand one.

Adelaide, May 15.

L. E. HARCUS.

PEMBERTON.—On Sunday last, Mr. Isaac Walker, of Wigan, gave a very interesting lecture in the trance at the house of Mr. John Hatheote. The subject, "God and Immortality," was chosen by Mr. Swift, of Wigan, an old Spiritualist. Our circle is enlarging weekly.

CONSETT.—Mr. John Hardy speaks highly of the effect of Mr. Matthews' mediumship at Consett. He thinks such a medium, following in the path of Rev. W. Baitoy, could do a deal of good, and that much credit is due to Mr. Baitoy for keeping the question alive.

MR. T. M. BROWN will be at Howden-le-Wear this week end. He will attend to those shortly whom he has been obliged to pass this tour. Applications for lectures or private seances should be addressed—T. M. Brown, Howden-le-Wear, R.S.O., Durham.

MRS. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist in a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Uriei, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

THE Hon. J. B. Wilson, Sydney, N.S.W., is reported to have remarked at a recent meeting: "Gentlemen, when they shake off the trammels of orthodoxy, usually button up their breeches' pockets." And yet progressive ideas make more headway than the well-endowed institutions of society. This is because the money power and the progressive power are vastly different. That which is food to the one is poison to the other. Let progressives work together intelligently with a will, and the "gentlemen" may button up as much as they please.

SPIRITUALISM IN VICTORIA.

JAMES BURNS, Esq.—Dear Sir,—I am requested by the committee of the Victorian Association of Spiritualists to acknowledge the receipt of your generous gift to their library, consisting of four volumes of the MEDIUM—Nos. 5, 6, 7, 8—and to express to you their sincere thanks.

The MEDIUM counts many a faithful friend amongst the Melbourne Spiritualists, who all speak in the most flattering terms of the way in which that journal is edited, to which I wish to add my own testimony and best wishes for both editor and paper.

Spiritualism in this city has progressed splendidly in the last couple of years, thanks to services rendered by Dr. Peebles, Mrs. Britten, and Mr. Thomas Walker.

At present, however, I am sorry to say we are labouring under great disadvantages. The orthodox party, grieved at the large audiences we are drawing on Sunday evenings, compared with the empty benches of their own churches, and perhaps a falling-off in the pew-rent, have decided upon a small religious persecution, in the shape of preventing our Sunday lectures. Our lectures are held in the Opera House, and to defray our very heavy expenses, we were in the habit of charging the small price of 1s., 6d., and 3d. for admission. This, our Christian friends maintained, was illegal (Sunday trading). A bigoted minister of the Crown was only too willing to comply with their Christian demands, and refused to issue a licence to the theatre unless a guarantee was given to have it shut on Sundays. After a great deal of trouble, we have been allowed to open it on Sundays, but may not charge for admission. This, of course, is almost as bad. The religious press are triumphant, and think they have done for us. But they may yet find themselves terribly mistaken—Spiritualism is not killed quite; and the Association is able and willing to carry on the warfare a little longer, even against such strong odds. I must say the Spiritualists here, as well as up country, support the Association liberally.

Thomas Walker, our trance lecturer, is under engagement to us for a year. He is an excellent speaker, and his lectures are considered to be fully up to those of Mrs. Britten. Our great want is a first-class trance test medium, thoroughly to be depended upon. Such a person would do much good here. If you happen to know a person that possesses these qualities, I should feel very much indebted if you would inform me if such person would be willing to come out here for a few months, and upon what terms. Every fortnight we hold a debate or an experience meeting, at which from 200 to 300 persons are present. Circles are formed everywhere—even two prominent clergymen and popular preachers hold circles at their own houses. It is, therefore, no wonder that we meet with strong opposition; but it is my firm belief that this temporary disadvantage will do our Cause a great deal of good instead of harm, and that Spiritualism will come to the front in this city stronger than ever.—With kind regards, I remain, dear Sir, yours fraternally,
A. VON ALKEMADE, Hon. Sec. V.A.S.
84, Russell Street, Melbourne, May 14.

THE SPIRITUAL INSTITUTION IN THE AUSTRALIAN COLONIES.

It will be remembered that some months ago Mr. Jones wrote in the MEDIUM recommending that all Spiritualists contribute a small sum monthly towards defraying the inevitable expenses necessary to carry on the work done by the Spiritual Institution. The following kind letter has appeared in the April number of the *Harbinger of Light*, Melbourne. We cordially thank both writer and editor for its appearance, and shall be glad to co-operate at all times, to the best of our ability, with the good friends of the Cause in the southern hemisphere.

APPEAL TO ALL READERS OF THE "HARBINGER."

Dear Sir,—Permit me, through the *Harbinger*, to make the following appeal to its readers. I notice in one of last MEDIUMS to hand that a Mr. Jones has started a sixpenny subscription per quarter, in aid of the Spiritual Institution of London. Now, I think it is of the utmost importance that this Institution be well supported, and further, that all Spiritualists in the colonies should be deeply interested in the matter. The very fact that through the agency of the Institution a vast quantity of Spiritualistic and free-thought literature is being circulated should induce Spiritualists and liberal free-thinkers everywhere to help to keep it going. But there are many other ways by which the Cause is greatly benefited, which, but for the Institution, would not exist. Mr. Burns is working for the good of the Cause, and it is the duty of all interested in the spiritual philosophy to co-operate with him. The sum he asks for to enable him to carry on the work of the Institution is remarkably small, and ought to be subscribed. The plan suggested by Mr. Jones I think a capital one, the amount being so small (two shillings a year) that no Spiritualist can legitimately make any excuse for not contributing to it. So I appeal to all readers of the *Harbinger* who do not now help to support the Institution to put by sixpence per quarter for that purpose. I shall be happy to receive any subscriptions, and will undertake to forward them to Mr. Burns, and I daresay the Editor of the *Harbinger* would kindly do the same. I do not ask anyone to do what I am not willing to do myself, so I will put by sixpence per quarter from January 1879, and I know two or three others who will do the same. I am not a Spiritualist in the generally-understood sense of the term, but simply an humble investigator, but I believe the work done through the agency of the Institution to be productive of much good, so I can conscientiously help to support it. I hope some will come forward in response to this appeal; if so, it will not have been in vain.—Yours in the Cause of Truth,
T. O. BUTTON,
Leven, Tasmania, Feb. 12, 1879.

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THE WORSHIP OF THE BEAST.

A Discourse delivered by J. BURNS, O.S.T., at the Spiritual Institution, 15, Southampton Row, London, on Sunday evening, June 22, 1879.

Read Rev. xiii.*

No recent event has agitated the public mind so much as the death of Louis Napoleon in Zululand. That human beings susceptible of sympathy should feel moved by the fate of the hapless youth, and sincerely mourn the bereavement sustained by his widowed mother, is only what could be expected. But collaterally with this natural expression of sorrowful regret and kindly sympathy, there is a sentiment of a very different kind, which goes to show that the public mind is not alone moved by early death and sudden bereavement, but by considerations of a vastly different character. What these collateral motives are which so loudly resound in the columns of the newspapers it is our present duty to inquire.

The subject has forced itself upon my mind so continuously during these two weeks, and the impulse to speak upon it has been so frequent, that I regard the present opportunity as offered for the purpose of showing forth those reflections of a spiritual kind which may be derived from this topic of present universal interest. A few hours ago there came into my mind the phrase, "The worship of the Beast," which is found recorded in the chapter that we have just read. The present time and purpose will not permit of an analysis of the symbolism set forth in the book of which this chapter forms a part, but it may be observed that the term "beast" has different applications in the Book of Revelation. Furnished with eyes and other symbols of intelligence and activity, it is regarded as a minister of God's will for spiritual purposes, but without these qualifications it represents that low form of animal selfishness which, without any motive but the gratification of blind, vindictive passion, overruns and destroys wastefully and relentlessly. When we speak of an animal in a derogatory sense we call it a "beast," but when animals are regarded in appreciation of their qualities we call them cat, dog, or horse, as the case may be. When a man has the term "beast" applied to him he is therefore regarded as lower than an animal, and guilty of that which no individual of the animal kingdom would normally do. "Beast," then, is a term embodying the very lowest estimate of spiritual action on the organic plane. As applied to governments, the term indicates that they are based upon the elements of brute force,—have attained their position by the sword, and hold it by inspiring fear in the minds of the people.

The development of passionial impulses may be likened to the bubble, which from a speck swells to vast phenomenal proportions; then it collapses, and its residue is an almost inappreciable quantity of moisture, nothing at all like what it was in its inflated condition. So the passions of man, be they of love or of hate, from a germ that is not discerned, augment in power till the utmost limit of desperate result is attained. The waywardness of the child culminates in a fit of temper; the excited organs exhaust themselves, and then there is a calm. All persons on the same plane of impulse as the child are influenced by his act, and there may be a general storm in the family.

The world of human society may be likened to this petulant, undeveloped child, and as the temper of the child manifests itself through appropriate organs, so the temper of a nation or an era is expressed through selected individuals. Certain conditions irritate the undeveloped child-mind, but these would have no effect on the sagacious and experienced adult; and so certain governmental and social conditions exasperate society in its infantile and unwise states, causing much mischief which a community more nearly matured would know well how to avoid. The indignant child screams and kicks, the house for a time is in an uproar, but equilibrium is in due course restored, and all are better for the little blow off. The magentism of the "beast" has been got rid of, and the angel has all the more opportunity to shine in the life of that little one. The same phenomena appear in the case of nations; after insurrections and wars come seasons of peace and prosperity, and the organic units—the leaders and conquerors—having done their work, sink again into obscurity. They never can remain permanently paramount; yet those of their countrymen who live on the plane of the Beast, will continue to worship these avengers as a glorious end, rather than as an execrable means to an end.

And so the Napoleons of mankind are whips which human

* The reader should peruse this chapter before reading the discourse. As a curious coincidence it may be stated that the hymns sung from the "Spiritual Lyre," before and after reading the chapter, were Nos. 6 and 66, together making 666—the "Number of the Beast." They were chosen by the organist before coming to the meeting.

wickedness brings on its own back. Their success consists in destruction, and then they are themselves destroyed. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," says the chapter from which we have read; and this is said to be "the patience and the faith of the saints." The witticism respecting the two Kilkenny cats destroying themselves all but the two harmless tails is pregnant with profound spiritual truth. The lower elements of man's nature wear themselves out by conflict, and thus release the immortal spirit from their thrall. When rogues fall out honest people get their due.

We have, therefore, no word of recrimination against these Napoleons, poor hapless creatures, who end their days in captivity or by the sword. Rather let us thank God for the work which they do for us, and congratulate ourselves that we do not belong to their order. These public executioners are under the control of the high and mighty Spirit that reigns supreme in the body politic of humanity, and like an inflamed bump of destructiveness they cannot exert their power beyond their proper sphere; and when that has been explored then their work is done.

Observe the crude juices that inflate the membranes of the human body; look at the vast excess of basilar over coronal brain in the heads you meet with in the streets, and wonder not that the Worship of the Beast is the religious exercise of so many. The reason is that the element of the Beast pre-occupies the minds of these worshippers to the exclusion of higher considerations. "Glory" to them means wholesale murder, and they are ready to crouch down and kiss the dust before the feet of the greatest criminal. The governments of the earth to-day live in this hellish love, and the monster, however guilty, who thoroughly succeeds in his wickedness, enters into the brotherhood of earth's great ones. He is one of them; for they have all reached their climax by methods of a similar kind.

This is why we, who represent the more elevated organs of the brain, are kept in thrall to maintain standing armies. The rulers of Christendom confess themselves such miscreants that they have to arm to the teeth to repel the deadly attacks that they momentarily expect from one another. "The patience and faith of the saints" is, that they will begin the attack, and, like the Kilkenny cats, make an end of the whole tribe.

Look at our imperial rulers: are they not surrounded with the insignia of slaughter? The aged Emperor William of Germany is reported to have his private study furnished with pens, inkstands, paper weights, &c., all of which are pieces of weapons used to kill men. What are the armorial bearings of monarchs and their satellites? They are beasts of prey: lions, dragons, vultures, and other emblems of rapine and cannibalism are the devices which lead the nations on to acts of robbery and murder on the grandest scale. Who can deny that the Beast is the God of the Christian nations.

Again, look around and contemplate the portraits of our imperial and royal contemporaries; do their features indicate that they are men and women of the most trustworthy character? If stripped of their tinsel and paint, would you unhesitatingly consign to them your dearest and highest interests, if you required a confidential adviser? If their interests and yours clashed, would you expect them to do absolute justice, and frankly admit the weakness of their position? You know many men and women that you would far rather take to your bosom; and it is to be deplored that the "mark of the Beast" is more abundantly visible in high places than the "divine image." It cannot be otherwise: by their fruits all must be judged.

These evil omens must exist till a higher spiritual development can be achieved. To effect this, the worship of the Beast must be discredited, and the human soul brought forth in all its splendour to the contemplation of mankind. We cannot effect our end by going to war with the powers that be. The Russian Nihilists are autocrats worse by far than the Emperor and his tools. Those who strike a blow of this kind only prepare their backs to receive the inevitable rebound. Let the powers of darkness and destruction fight it out; it is their doom to perish, as they have succeeded, by the sword; and so it will be ours if we take the sword in hand.

We must teach mankind that all taking of life is murder, and that the hangman—necessary as he may be thought by some—himself must in turn be hung, even though it may occur by a fortuitous accident. The bloody work must be done; but woe be to him who does it! But while men remain under the dominion of the Beast force, for the purpose of self-preservation and the liberation of mankind, may be by such thought necessary. Under such an impulse, and to free others from a worse fate, there is much excuse. But this excuse is altogether wanting in the case of the youth whose death is now deplored. Would that men would learn to deplore the horrid system to which he was a willing victim!

His whole education was that of the professional killer of men. His baby toys and representations were the habilaments and accessories of wholesale destruction. His father, in the crime which drove him from his country and showed the vicious nature of his rule, made sordid capital out of his position by urging the poor, timid boy into the range of flying bullets. When, as a refugee in this country, the lad approached sufficient age, our Queen conferred on him a cadetship, and having passed through a military education, he was eager, according to the newspapers, to gain "experience." "Experience" in what? In the most rapid and certain method of killing men. What could be his object in gaining this "experience?" He could only return with the hope of some day in the future proceeding to France, and killing as

many as might be necessary of his countrymen to enable him to gain a dominant position over them. And why gain this position? Do the French people seem to languish for a Napoleonic emperor? The history of the last few years shows that the benefits of the reign of the Beast are most appreciated after it has passed away; or, in other words, that the good effects of a chastisement are not so visible while the culprit is under the lash as when he has recovered his equanimity and profits by his bitter experiences; and so it is with France at the present moment.

There is some excuse for those who have to earn their bread by war, either as privates or officers, engaging in such a trade; and however execrable it is for the time, while the reign of the Beast lasts, it is a passing necessity. But that young Louis Napoleon's desire to go out to shoot Zulus should be set down to any excusable motive it is impossible to urge. As a soldier he was no better than any other man, so that his "services" were infinitesimal, and such as they were, they have been utterly unattended with glory, courage, or soldierly acts of any kind. He never operated in an engagement, even of the smallest kind. He never directed any important movement, or slew a foe. His death was that of a trespasser; he went where he had no business, and as a farmer would destroy an animal infesting his grounds, so the inhabitants of that country resisted his intrusion by killing him.

Poor lad, the heart bleeds for him! Had he been slain in battle during a war of principle, and actuated by a noble motive, the youth would have been a hero; as it is, he was too good for his destiny, too noble and generous to become an avenging talon of the Beast, and so he was removed to another sphere. Let us not for a moment rejoice over the painful event, the Beast is not dead, and his terrible roar may be heard in France yet.

In our prayers over this calamity, let us not forget the share of it that has befallen, exasperated, and ground down British taxpayers. The bringing home of that young Frenchman's body, and the expenses attending his boyish exploit, will cost this country an untold amount of money. Thus we will be forced to contribute to the Worship of the Beast. It will not be a "voluntary collection" either, for the representative of her Majesty will sell the bed from under you, and send you houseless and diseased with your children into the cold wet night, if it is needed, to find a few additional halfpence to balance accounts for the "assistance" which this young man has rendered our country. The Worship of the Beast! Oh, it is a most grinding superstition.

We repeat it: there is no bitterness in our words against individuals; we simply relate facts in perspicuous language. Our mission as Spiritual Teachers is to preach the Truth before God and the world. Our words are the words of those that are not blinded by the toadyism of a servility that degrades man beneath the brutes. These truths, if not spoken in words, are felt in effects by all. But as the representatives of the Worship of the Spirit, we raise our voice and speak feeble words in obscurity, which will soon be shouted in the most prominent places. This death is felt and mourned because it is perceived to be a bad omen for that power which the Beast is at present exercising so mightily amongst the nations of the earth. Imperialism is the Royal Road to Ruin.

As lovers of our country and of our Sovereign Lady and her government, we cannot commend that newspaper tone which recognises fugitive Empresses, and couples therewith our own Queen in terms that imply more than womanly friendship. As an individual, the highest as well as the lowest in the land should be free to show their sympathy as their heart and their personal experience may direct, but the framers of public opinion should be cautious in the use of words. For the time being, there are politically no imperial personages connected with France, and the recognition of such is not complimentary to the French people, who at present are known to us politically by a very different form of government. Every Briton must feel loyalty to, or decorous recognition of, other governments as well as his own, and if those who occupy prominent positions forget their good manners in this respect, it is the business of the teacher to remind them of their duty.

And thus the newspaper lamentations, so doleful amongst us, are not for the sudden death of the man or the sorrow of the mother, but for the implied and imputed merits of an altogether fictitious nature that are made to surround these individuals. In so far as human sympathy, God's best gift to the human heart, is misappropriated by such acts, just so far is God dishonoured, and mankind robbed of that which should be distributed with more discrimination.

But in all that is said, how little attention is paid to spiritual considerations! No one thinks of the unhappy spiritual expiation which must for long and weary years cling to the spirit so ruthlessly riven from earth's experiences. No one commiserates the spiritual wrong incurred on many brave and beautiful Britons, and of their equally brave, and more noble in some respects, Zulu antagonists. No one seems to reflect that the forcible ushering into eternity of so many spirits with vindictive feelings, is an incalculable, moral evil to this and other countries. These considerations are far too transcendental for the purblind worshippers of the Beast.

To you slaughtered ones of all countries and colours, who have had an irreparable injury inflicted upon you, we offer our most cordial and sincere sympathies. Unseen, you hover around us. We love you all: the youthful, generous Louis; the men of our nation, young and old, who have fallen; and the invaded Zulus, who, in the defence of their country, have lost their lives—we extend to you that aid which your sudden removal from earth-life renders necessary to your progress. Eternity is before us all. The destiny

of immortality is ours, whether we be in the flesh or out of it. Let us redeem our position by working for the overthrow of that vile system of murder and spoliation of which we, men and spirits alike, are victims; and in saving the unborn generations from a similar evil to that from which we suffer, we will best regain the losses which our sufferings have inflicted upon us.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

13. DEVELOPMENT.

To the Editor.—Sir,—Having heard from one who ought to know, that no good medium is more than six weeks in attaining full development, I ask the experiences of your readers, which doubtless would be instructive to many besides myself.

C. R. WILLIAMS.

ANSWER.

14. SPIRITS PLAY PIANOFORTE BY DIRECT ACTION.

To the Editor.—Dear Sir,—In answer to C. Baker, in respect to which of the company could play the pianoforte—was it either of the mediums? I say that neither of them know anything about music, nor can they play a pianoforte; the one that could play was my wife, and she knew nothing of these tunes that were played. Seeing this to be the case, then the musical ability could not be passed through the mediums to the spirit to afford it the required ability to execute the pieces. All that was played, was played independently of the mediums and sitters; then C. B. will see that he is wrong when he says that had there been no pianist present no tune would have been forthcoming, since you see that mediums and sitters knew nothing of the tunes that were played.

I may say, further, that these are not the only tunes that have been played, for on former occasions we have had "All hail the power of Jesu's name," "Work, for the night is coming," "Praise ye the Lord," &c., the pedal being on at the same time. I have no doubt but there are many seances similar to these that I have witnessed, if the sitters would but report them.

J. LONSDALE.

Ouston, June 30.

[Mr. J. S. Ancrum, Windy Nook, reminds us that his letter reporting the first instance of this musical manifestation, has not appeared. We have been very much away from home of late, so correspondents must excuse us. Next week we will give a sketch of Mr. Champernowne's experiences, which will throw all others into the shade.—Ed. M.]

THE SPIRITUAL FRATERNITY IN CALIFORNIA.

To the Editor.—Sir,—Being a strict vegetarian, nearly a fruitarian, and a believer in the righteousness of communism, I am greatly interested in the description that has lately appeared in the MEDIUM, respecting the *Societas Fraternalis*. It seems like an inkling of that future millennium one is apt to picture in his imagination, when the rule of society shall be each for all, instead of the present wealth-grasping one, of each one for himself. Would Mr. Hinde kindly give a few more particulars?

Anaheim, if I mistake not, is in the county of Los Angeles, and *Fraternalis* would probably be between Anaheim and San Bernardino. This is said to be an excellent fruit-growing country; grapes, oranges, lemons, and other tropical fruits are said to abound. But will such fruits as apples and pears grow to perfection there? for it seems to me, as far as my experience extends, that these more solid fruits are requisite for the maintenance of the fruitarian. As you say, it would be interesting if Mr. Hinde would give us his week's dietary for the different times of the year, and I am sure it would be interesting to others beside myself, if he would state the conditions upon which individuals would be admitted into the Fraternity, their number, and how they support themselves.

The *Societas Fraternalis* seems to me to be a panacea for that selfishness with which humankind are so deeply imbued. There are few, very few indeed, as Mr. Hinde says, who have the courage to subdue that selfishness and give up all, not even amongst Spiritualists, for the majority of them even, are worshippers of the money god, and yet the conquering of this selfish principle is the very essence of Christianity, not the fashionable Christianity of the present day, which Spiritualists ought to ignore, but the religion of the gentle Nazarene and his humble followers.

A MEMBER OF THE ORDER OF DANIELITES.

The author of "Life Beyond the Grave" sends a communication on the subject of marriage according to the Californian fraternity, and expresses it as his opinion that the relations of the sexes imply a wider use of the parental function than the narrow limit which is assigned to it by Mr. Hinde's letter. At the same time our correspondent admits that the habits of the more elevated portions of mankind present a vast modification of that which is practised amongst persons of a lower grade of development. We do not feel impressed to open a discussion of the question on the basis suggested by our correspondent's letter at present; we would only say that Mr. Hinde's testimony is to the effect that the form of life lived in the fraternity renders it unnecessary that members of the brotherhood depart from the rule to which our correspondent takes exception. It is no good argument against a strict habit in this respect to say that spirits do otherwise; because possibly there is no delinquency practised on earth which is not more intensely believed in by certain inhabitants of the spirit-world. That by love an element can be transmitted between the sexes is no doubt a universal principle which obtains, even in the highest spiritual states, but whether said transmission is at all equivalent to that which is under discussion, we are not prepared to admit. We have given two lectures on this subject; once at Burnley,

in answer to Mr. Bradlaugh, in the position occupied by his publication entitled "The Fruits of Philosophy;" again before the Secularists in Manchester we lectured one Sunday morning upon the "Population Question," showing wherein Spiritualism and Materialism differed in the treatment of that subject. We much regret that no report was made of these lectures, as the peculiar form of treatment given therein has now escaped our memory. Until the subject is impressed upon the mind again, and successfully placed before the public, we would rather not open up a discussion of the question. Our reluctance is not due to any desire to stifle inquiry, but any statements taking place in these columns, to some extent involves our responsibility, and till we have laid down a basis upon which we can discuss the question, we would much rather prefer to allow it to stand over. Meanwhile, we would say that our highest light on the subject points in the direction of the course adopted by the Californian fraternity.

VACCINATION PROSECUTIONS.

A correspondent in the *Oldham Express* deprecates the conduct of the Royton bench for repeated prosecutions and heavy fines, and says:—

"I should have asked the magistrates presiding there for the future to have imitated the Boston magistrates, who not long since showed their opinion of the law by fining a dozen or so 1s. and 2s. costs each, for refusing to vaccinate; or, better still, I would have asked them to imitate the Bedford magistrates, who recently fined five anti-vaccinators 6d. and 2s. costs each."

The same paper reports the following case:—

"James Gray, Rock-street, was summoned at the instance of John Woodcock, the vaccination officer of the Oldham Union, for having neglected to procure the vaccination of his child Lillian Amelia, born in September, 1878."

"The defendant admitted the offence, 'if it was an offence.' He then proceeded to say that he had three as fine children as there were in Oldham, vaccinated or unvaccinated. God had given them into his charge, and what God had given him he wished to keep pure. He had been summoned five or six times, and the money they took from him was earned by his industry and saved by his habits of sobriety. He paid the rates and taxes, and he thought it was a shame and a disgrace that he should be summoned under such circumstances. What God had given to him pure he would try to keep pure."

"The Mayor: You should take steps to get the law altered."

"The defendant said he was taking that step now. Independent of fines, he had given pounds in support of the principles he advocated. On the 1st of March last a doctor—he did not know whether that doctor had a seat on that bench or not—but on another bench he fined some persons for not having their children vaccinated. Before that, that doctor had vaccinated four children in the neighbourhood of Huddersfield Road. Two of those children died, and two were under medical treatment."

"Mr. Taylor said the Bench were fully aware of the objections raised against the Act."

"Mr. Gray's defence, owing to its earnestness, force, and dignity, evidently made an impression on his worship the Mayor and his colleagues, for—for the first time in Oldham, whether in the borough or the county—the mitigated penalty of 1s. and costs was inflicted."

"Allen Hollingworth was summoned under precisely similar circumstances. He did not appear, but, at his request, the defendant in the last case appeared for him and pleaded guilty. In this case also the fine was only 1s. and costs."

A complaint has arisen in the district on account of a doctor, directly interested in vaccination, having a seat on the bench and fining parents for not patronising his trade. It abundantly appears that magistrates fulfil their duties by a nominal fine and slight costs, and that heavy fines and burdensome costs are deliberate persecution.

Mr. W. H. Aston Peake, analytical chemist, Harpendon, Herts, was summoned to appear before the magistrates at St. Albans, on Saturday, May 24th, for neglecting to have his child Elizabeth Sexton Peake vaccinated. Mr. Peake was proceeding to state his reasons for objecting to the operation, when the magistrates informed him that they could listen to no excuse but one arising from the state of the child's health; they stated that there might be much to be said on his side of the question, but that they were there not to discuss the value of vaccination but to administer the law. After some further conversation, in the course of which Mr. Peake informed the magistrates that under no circumstances would he allow his child to be vaccinated—they fined him 4s. 6d., and 10s. 6d. costs. It is due to the magistrates to say that they were perfectly courteous and considerate during the whole of the proceedings.

Public opinion is evidently becoming modified on behalf of the opponents of vaccination. Soon the superstition will "cave in," and in a few years it will be wondered at that such a murderous and filthy practice could ever have dominated in a civilised country. Query: How much are we civilised?

A YOUNG married man, whose wife is a medium as well as himself, having been out of employment some time, desires a situation. Would have no objection to attend to a horse. Address—Edward Nicholls, 50, Sunderland Street, Brandon Colliery, Durham.

INVESTIGATOR.—The "mansions" alluded to in John's gospel seem to be identical with the "rooms" spoken of in the Pyramid article this week, but only a shadow of the ancient spiritual philosophy has reached us in modern scriptures. The "many mansions" are further illustrated weekly in the "Glimpses of Spirit-Life." There is more to come—be patient.

WEST AUCKLAND.—On Sunday last, 200 persons assembled in Mr. J. Lupton's yard. Mr. Scott of Darlington was the principal speaker in the afternoon. In the evening he presided, and introduced Mr. James Dunn, who delivered a discourse urging the importance of introducing Gospel teaching to the poor in such a manner as to relieve them of the burdens under which they now groan. The audience seemed well satisfied with the proceedings.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

TO KINGSTON-ON-THAMES.

SUNDAY, JULY 13. Lyceum, Brick Lane. Secularists' Sunday Evening Meeting. Lecture, "What is Spiritualism?" Chair taken at 7 o'clock. Discussion invited.

MARYLEBONE FLORAL DISPLAY.

Dear Mr. Editor,—I would again beg the favour of a small space in your valuable journal to call the attention of its readers to the closing days of Floral Display at Quebec Hall, 25, Gt. Quebec St., Marylebone Road, and respectfully solicit an inspection. Sixpence is not a large sum; but if any are so poor they cannot afford that, they are perfectly welcome to come free, if only they bring us their good wishes. I believe they have a power. I have laboured hard to make this a success with but one motive,—that, free from debt, the Association may become a power for great good to mankind.

Thanking you for your very kind manners towards myself, and generous response to my appeals on behalf of the object—I am, yours faithfully,

50, Crawford Street, Bryanston Square, July 2.

Open every day, Sunday included, from 2 to 10 p.m. till Monday the 7th, which will be the final day.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening, June 29, Mr. C. W. Pearce gave a lecture, subject, "What is man that thou art mindful of him?" The question of free will, and the causes and effects of evil were largely entered upon. After a few questions were asked, and duly answered, a cordial vote of thanks brought the meeting to a close.

On Tuesday evening last, July 1, Mrs. L. Lowe lectured to a most attentive audience, on "The duty of Spiritualists with regard to the Lunacy Laws." Mrs. Lowe pointed out that this was essentially a Spiritualists' question, as no medium, under the present Laws, could be considered safe. Mr. Ashman, Mr. Hoeker, and the chairman supported the lecturer. At the close, a resolution was adopted that a petition to Parliament emanate from the meeting.

On Sunday evening next, July 6, at 6.45, Miss Keeses will address the meeting.

On Tuesday evening next, July 8, at 8.30, Mr. Ashman will deliver a lecture, subject, "Disease: its Cause and Cure." Discussion invited. Admission free to these lectures.

W. G. PAUL.

ANNIVERSARY SERVICES AND DEMONSTRATION AT OSSETT.

The anniversary of the opening of the Spiritual Lyceum at Ossett will be celebrated by a series of meetings, on Saturday, Sunday, and Monday, July 5th, 6th, and 7th, when it is hoped the Spiritualists and friends in the district will make an effort to have a large and successful gathering.

On the Saturday, at 4.30, tea will be provided in the Lyceum, 9d. each, followed by an entertainment at 6 p.m., of singing, music, and reciting. At the conclusion, Mr. Gregg, of Leeds, will explain the principles of a land society about to commence in the district, to enable all who desire to have their own house on land belonging to themselves.

On Sunday morning, at 10 o'clock, all friends are invited to meet in conference in the Lyceum, to report progress in their towns, and consider the best steps to take to keep the subject before the public, and strengthen the Movement in Yorkshire.

Suggestions from those interested who cannot attend will be considered, if forwarded to Mr. C. Hallgath, Queen Street, Ossett.

Luncheon will be provided for friends from a distance.

At 2 p.m., friends will meet at the Lyceum, and if fine, proceed to Stores Hill, where a halt will be made for the camp meeting, under the presidency of Mr. Heydon, of Leeds; several friends will address the meeting, followed by the guides of Mr. E. W. Wallis, who will speak on "The Power and Purpose of Spiritualism."

Stores Hill, where the meeting will be held, is the highest point in the district, and from it a splendid view of the surrounding picturesque country can be gained, including twenty churches. The river Calder runs down into the valley, and adds greatly to the charm of the scenery.

After the meeting, tea will be provided in the Lyceum at 6d. each.

At 6 p.m., the second meeting will be held, Mr. J. Dent, President, when the guides of Mr. E. W. Wallis, late of London, will deliver a trance oration, in addition to other speakers. Subject, "The Fiction and Facts of Death."

On Monday, the 7th, a trance oration will be given by the spirit-controls of Mr. Wallis, in the Lyceum, at 7.30 p.m. Subject, "The Religion of Life." Mr. Wallis will take part in each of the meetings.

There will be an interesting exhibition of drawings, done by a lady 60 years old, under spirit control.

Trains run to Ossett by the G. N. R. and L. & Y. R., but friends should travel by the former line when possible, as the station is close to the Lyceum.

The promoters of the meetings hope to have the pleasure of the company of friends from Batley, Bradford, Gawthorpe, Heckmondwike, Halifax, Huddersfield, Keighley, Leeds, Sowerby Bridge, and Wakefield, so that it may be a thoroughly representative gathering of Yorkshire Spiritualists.

ARTICLES HELD OVER.—Historical Controls—"Roger Bacon;" Report on Mrs. Esperance's and Mrs. Mellon's Mediumship; Mr. J. Wright's Discourse at Liverpool; Mr. Champernowne's Experiences of Direct Spirit-Action; Report from Malton; "Why I am a Spiritualist," by a member of the Newcastle Society, &c., &c.

RIVIERE'S PROMENADE CONCERTS.—Season October. Mrs. Weldon's amateur choir. Three classes weekly—tuition gratis. General rehearsals, Fridays half-past 7, at Tavistock House, Tavistock Square. Apply by letter (enclosing envelope addressed and prepaid) to Mrs. Weldon for prospectus.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, July 6 and 7. See Society's notice below.

LOW FELL.—Tuesday, July 8.

SUNDERLAND.—Wednesday, July 9.

LIVERPOOL.—July 13.

KEIGHLEY.—July 20.

LEICESTER.—July 27.

GLASGOW.—August 10.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

OSSETT.—Anniversary Services, July 5, 6, and 7.

SOVERBY BRIDGE.—Anniversary Services, July 13.

LANCASHIRE DISTRICT.—Monthly Engagement, July 20 to 28.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR JULY.

Sunday, July 6, at 6.30.	"God, and how to worship Him"	Mr. J. J. Morse.
Monday, " 7, at 7.30.	"Wasted Lives"	"
Sunday, " 13, at 2.30	} Trance Tests and Clairvoyance.	} Mr. F. O. Matthews.
Monday, " 14, at 7.30.	do.	do.
Sunday, " 20, at 2.30	} do.	} do.
Monday, " 21, at 7.30.	do.	do.
Sunday, " 27, at 6.30.	do.	do.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
 Tuesday, " 8 p.m.—"Physical Manifestations."
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
 Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

The *Liberal* is a monthly magazine in the interests of Secularism, edited by Mr. G. W. Foote. It occupies a much higher plane than the utterances usually heard on the secular platform. One writer urges the plea that in the latest expression of Secularist principles there is nothing atheistical or unnecessarily negative.

SOVERBY BRIDGE PROGRESSIVE LYCEUM.—The anniversary of the above place will be held on Sunday, July 13, on which occasion Mr. E. W. Wallis, of Nottingham, will deliver two trance addresses. Afternoon address at 2.30; subject, "Man: his Nature and Destiny." Evening address at 6.30; subject: "Redemption and Forgiveness Spiritually Explained." Tea will be provided for friends from a distance at 6d. each. Collections at the close of each address in aid of the Lyceum funds.—H. ROBINSON.

DISCUSSIONS ON FOOD at the Franklin Hall, 30, Castle Street East, Oxford Street, W. (the back of the Princess's Theatre), are held on the first and third Thursday evenings in each month. Admission free. These discussions are established to attain, by means of debate, the truth as regards Food, in its relation to Economy, Health, Disease, Drunkenness, and Foreign Competition. Strangers are particularly invited to take part in these discussions, and to introduce kindred subjects for debate. Chair taken at 8 precisely.

DEBATE ON SPIRITUALISM at New Mills.—The *Glossopdale Chronicle* contains a long but evidently faulty report of this event. From what is printed it would appear that the speaker, on either side, was quite unsuccessful in grappling with the proposition; but we know sufficient of provincial reporters to rely upon their services in such cases only as leading away as far as possible from the truth. The audience seems to have behaved on the second night in a shameful manner, the feelings of the Christian portion being expressed in sounds scarcely creditable to animals. Mr. Watson, the Christian disputant, had to apologise for the charity of some of his "Christian friends." After part of the audience had left, particularly the spiritualistic portion, which mustered in good force, a Rev. J. Midgeley, in opposition to the programme, and contrary to the wish of both chairmen, demanded that the sense of the meeting be taken as to whether the spiritualistic debater had maintained his position more creditably than his opponent, and of course he received the negative vote of the rougher element which remained. Our correspondents, Spiritualists in the district, are of opinion that, had the vote been in the programme, and taken when the audience was in position, that Mr. Wright would have carried the majority. He spoke exceedingly well on the first evening when the conditions were good, and evidently made a deep impression upon the public. As for Mr. Watson, it would be too much to expect any argument from an opponent of Spiritualism; and in occupying the time in saying nothing to the point, he succeeded equally as well as others who have essayed a similar task. It does not seem to us that demonstrations of this kind either promote Spiritualism or present humanity in any ennobling aspects.

SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

The Phenomena attending Spirit-Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurers. Price 2d.; post free, 2½d.

London: J. BURNS, 15, Southampton Row, W.C.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JULY 6.—6, Field View Terrace, London Fields, E. Devotional Meeting at 7. Physical Manifestations at 8. Miss A. Barnes, medium.
 MONDAY, JULY 7.—6, Field View Terrace, E. Seance at 8. Members only.
 TUESDAY, JULY 8.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, JULY 9.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, JULY 10.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 6, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HACKNEY, Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Devotional Meeting at 7; Seance at 8; Collection at close.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
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